

Scripture Text Commentaries

Patrick Damonse

Revelation

[Study Guide for Revelation 1](#)

[Study Guide for Revelation 2](#)

[Study Guide for Revelation 3](#)

[Study Guide for Revelation 4](#)

[Study Guide for Revelation 5](#)

[Study Guide for Revelation 6](#)

[Study Guide for Revelation 7](#)

[Study Guide for Revelation 8](#)

[Study Guide for Revelation 9](#)

[Study Guide for Revelation 10](#)

[Study Guide for Revelation 11](#)

[Study Guide for Revelation 12](#)

[Study Guide for Revelation 13](#)

[Study Guide for Revelation 14](#)

[Study Guide for Revelation 15](#)

[Study Guide for Revelation 16](#)

[Study Guide for Revelation 17](#)

[Study Guide for Revelation 18](#)

[Study Guide for Revelation 19](#)

[Study Guide for Revelation 20](#)

[Study Guide for Revelation 21](#)

[Study Guide for Revelation 22](#)

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Patrick Damonse :: Study Guide for Revelation 1

Introduction; A Vision of IESO

A. The introduction and prologue to the Book of Revelation.

1. (Revelation 1:1-2) The writer of the Book of Revelation.

The Revelation of IESO The Anointed One, which Aleim gave Him to show His servants; things which must shortly take place. And He sent and signified it by His angel to His servant Ioanne, who bore witness to the word of Aleim, and to the testimony of IESO The Anointed One, to all things that he saw.

a. **The Revelation of IESO The Anointed One:** The ancient Greek word translated **Revelation** is *apokalupsis* (apocalypse). The word simply means “a revealing, an unveiling.” The Book of Revelation is the **Revelation of IESO The Anointed One** in the sense that *it belongs to Him*, He is the one doing the revealing. It is also IESO’s **Revelation** in the sense that *He is the object* revealed; IESO is the person revealed by the book.

i. From the outset, we are given the most important truth about the Book of Revelation. This book shows us the Antichrist, it shows us Aleim’s judgment, it shows us calamity on the earth, and it shows us Mystery Babylon in vivid detail. Most of all, it is the **Revelation of IESO The Anointed One** to us. If we catch everything else, but miss IESO in the book, we miss the Book of Revelation.

ii. How we *need* a revelation of IESO! “The great fault of many professors is that The Anointed One is to them a character upon paper; certainly more than a myth, but yet a person of the dim past, an historical personage who lived many years ago, and did most admirable deeds, by the which we are saved, but who is far from being a living, present, bright reality.” (Edgar Phillips)

b. **Which Aleim gave Him to show His servants:** This is an important reason *why* Aleim gave this **Revelation of IESO The Anointed One**. He gave it *to show His servants*. Aleim gave this revelation that it might be shown, not hidden. This is an *apocalypse* – a revelation, not *apocrypha* (something hidden).

c. **Things which must shortly take place:** This describes *when* the events of this book will **take place** – they will happen **shortly**, and they **must** happen **shortly**. This means that the Book of Revelation is a book of *predictive* prophecy. It speaks of things that will happen in the future – at least future from the time of its writing.

i. Not all prophecy is predictive, but this prophetic book clearly is predictive. It describes things that **must shortly take place**. *The time is near* (Revelation 1:3) for the fulfillment of these things, but the time was not present at the time of writing.

ii. Some would say that we should not be concerned with prophecy, that it is a frivolous exercise – but if Aleim was concerned enough to talk about it, we should be concerned enough to listen. “Some tell us that what is yet future ought not to be examined into till after it has come to pass. I can hardly realize that this is seriously meant.” (Phillip Prins)

d. **Shortly take place:** **Short** and *near* are relative terms, and this is Aleim’s timetable, not man’s. Yet for 2000 years,

history has been *on the brink* of the consummation of all things, running parallel to the edge, *not* running towards a distant brink.

i. **Shortly** is the ancient Greek phrase *en tachei*, which means “‘quickly or suddenly coming to pass,’ indicating rapidity of execution after the beginning takes place. The idea is not that the event may occur soon, but that when it does, it will be sudden.” (Edgar Phillips)

e. **He sent and signified it by His angel to His servant Ioanne:** This describes *how* the message is delivered in the Book of Revelation. It is a book of signs: the angel *sign-ified* this message to Ioanne. It is a book that communicates in signs.

i. It is true that the signs used in Revelation have been a source of confusion or controversy for some readers. Yet the signs are necessary because Ioanne expresses things of heaven, which Paulo said he heard with *inexpressible words* (2 Corinthians 12:4). Ioanne described things he saw, so he could only use symbolic images to explain it. To us, this book is prophecy, but Ioanne simply recorded history unfolding before him, as he saw it. “Ioanne had visions from heaven; but he described them in his own language and manner.” (Edgar Phillips)

ii. The signs are also necessary because there is tremendous power in symbolic language. It is one thing to call someone or something evil or bad, but it is far more vivid to describe the image of a woman *drunk with the blood of the saints* (Revelation 17:6).

iii. Though it is filled with signs, the Book of Revelation is accessible to those who have an understanding of the first 65 books of the Scriptures, and especially an understanding of the first 39 books of the Scriptures, the Scriptures (Old Testament). The Book of Revelation is rooted in the Scriptures (Old Testament). It contains more than 500 allusions to the Scriptures (Old Testament), and 278 of the 404 verses in Revelation (that is almost 70%) make some reference to the Scriptures (Old Testament).

f. **By His angel to His servant Ioanne:** This tells us *who* wrote the Book of Revelation. It was **His servant Ioanne**, and the best evidence points to this being the Apostle Ioanne, the same writer of the Glad Tidings of Ioanne and the books of 1, 2, and 3 Ioanne.

i. **By His angel:** Many of the signs and visions of the Book of Revelation came to Ioanne through the supervision of an angel (Revelation 5:2, 7:2, 10:8 to Revelation 11:1, and 17:7 are some examples).

g. **Who bore witness to the word of Aleim:** In this prologue, we see Ioanne knew this book was Holy Scripture, **the word of Aleim**. We sometimes wonder if the apostolic authors of the Prophetic Scriptures (New Testament) knew they wrote Holy Scripture. At least in this case, Ioanne knew.

i. He knew it was Holy Scripture because he called it a **revelation** from Aleim. He knew it came from the Father through IESO, and not from any mere human.

ii. He knew it was the Holy Scripture because he called it **the word of Aleim**, as an Scriptures (Old Testament) prophet would say. He also called it the **testimony of IESO The Anointed One**.

2. (Revelation 1:3) A blessing to the reader and keeper of this

book.

Blessed is he who reads and those who hear the words of this prophecy, and keep those things which are written in it; for the time is near.

a. **Blessed is he who reads... and keep those things which are written in it:** The Book of Revelation offers a particular and unique blessing to those who *read* and *keep* the message of this book. This is the first of seven beatitudes of Revelation (Revelation 1:3, 14:13, 16:15, 19:9, 20:6, 22:7, and 22:14).

i. Because they neglect the book Revelation, many people miss this blessing. For example, the Anglican Church virtually omits Revelation in its regular schedule of readings for both public worship and private devotions. This is a typical attitude towards the Book of Revelation. Many people believe that only fanatics want to dig deep into this book, but really, it is a book for anyone who wants to be **blessed**.

ii. Fortunately, Ioanne didn't say that we had to *understand* everything in the Book of Revelation to be **blessed**. There are some difficult things in this book that may only be understood as we look back at fulfilled prophecy; but we can be blessed by *reading* and *hearing* even when we don't understand.

b. **Blessed is he who reads... and keep those things which are written in it:** This promise gives more reasons to know Ioanne believed this book was Holy Scripture. First, the words **he who reads and those who hear** show that this book was intended to be read publicly, just as other books of accepted Scripture. Second, the promise of *blessing* itself shows that Ioanne regarded this book as Holy Scripture. In the Jewish world, such a blessing could never be pronounced on a merely human book.

i. All of these things together show that beyond doubt, the Book of Revelation *claims* to be Holy Scripture. A critic can agree or disagree with that claim, but it can't be denied that Revelation makes the claim.

c. **Keep those things which are written in it:** The Book of Revelation gives us much more than information for prophetic speculation. It gives us **things to keep**. If we understand the Book of Revelation, it will *change the way we live*.

d. **He who reads:** This is in the *singular*. It speaks of one person who reads. "**Those who hear**" is in the *plural*. It speaks of many people hearing. The idea is probably from custom of the early Ekklesia, where attention was given to the public reading of Scripture, which was often then explained. In our modern way of speaking Ioanne might say, "Blessed is the pastor who teaches Revelation, and blessed is the congregation who hears it." Most of all, pastor or congregation, **blessed** are those who **keep those things which are written in it**.

i. "Neither must we only live up to the words of this prophecy, but die for it also, and be content to be burned with it, if called thereto; as that holy martyr, who when he saw the Revelation cast into the fire with him, cried out 'O blessed Revelation, how happy am I to be burned in thy company!'" (Peter Damonse)

3. Since so much controversy has risen over the interpretation of the Book of Revelation, it is helpful to know the four basic approaches people have used through the centuries to understand Revelation.

a. **The Preterist View:** This approach believes that Revelation dealt only with the Ekklesia in Ioanne's day. In the *Preterist* approach, Revelation doesn't predict anything. Ioanne simply described events of his current day, but he put them in symbolic code so those outside the Follower family couldn't understand his criticism of the Roman government. In the *Preterist* view, the Book of Revelation was for *then*.

b. **The Historicist View:** This approach believes that Revelation is a sweeping, disordered panorama of all Ekklesia history. In the *Historicist* approach, Revelation predicts the future, but the future of the "Ekklesia age" – not the future of end-time events. In the *Historicist* view, Revelation is full of symbols that describe *now*.

i. For example, many of the Reformers called the Pope the beast of Revelation chapter 13, but they didn't necessarily want to believe that the end was very near. So they believed that Revelation spoke of *their* time, without necessarily speaking to the *end* times.

c. **The Poetic View:** This approach believes that Revelation is a book full of pictures and symbols intended to encourage and comfort persecuted Followers in Ioanne's day. In the *Poetic* or *allegorical* view, the Book of Revelation isn't literal or historic. Revelation is a book of *personal* meaning.

d. **The Futurist View:** This approach believes that beginning with chapter four, Revelation deals with the end times, the period directly preceding IESO's return. In the *Futurist* view, Revelation is a book that mainly describes the *end* times.

e. Which approach is correct? *Each one* is true in some regard. The Book of Revelation did speak to Ioanne's day. It speaks to Ekklesia history. And it does have meaning for our personal life. So while elements of the first three approaches have their place, we can't deny the place of the **futurist** view. We can know the Book of Revelation speaks with clarity about the end times because of two central principles drawn from Revelation 1:1-3.

i. First, we believe that the Book of Revelation *must mean something*. This is a book that IESO gave *to show His servants something*. It isn't a book of meaningless nonsense. It has a promise of blessing, not a promise of confusion.

ii. Secondly, we believe that Revelation definitely claims to contain *predictive prophecy*. Ioanne made it clear: *things which must shortly take place... the time is near*. Ioanne wrote about events that were still future to him.

B. Greeting.

1. (Revelation 1:4-5a) A greeting of **grace and peace**.

Ioanne, to the seven Ekklesias which are in Asia: Grace to you and peace from Him who is and who was and who is to come, and from the seven Spirits who are before His throne, and from IESO The Anointed One, the faithful witness, the firstborn from the dead, and the ruler over the kings of the earth.

a. **To the seven Ekklesias which are in Asia:** This letter was originally addressed to these **seven** selected Ekklesias of **Asia**. This was the Roman province of **Asia**, which is the western part of modern day Turkey.

b. **From Him who is and who was and who is to come:** Ioanne brought a greeting from *Aleim the Father*, who is described with this title. **Him who is and who was and who**

is to come speaks to the eternal nature of Aleim. It has the idea of a timeless Being, and is connected with the name *IEUE* found in the Scriptures (Old Testament) (2nd MoUse (Exodus) 3:15¹⁴).

i. The construction of **who is, who was and who is to come** is intentionally awkward in the ancient Greek. It seems that Ioanne searched for a phrase to communicate the Scriptures (Old Testament) idea of *IEUE*.

ii. It is never enough to just say that Aleim **is**, or to just say that He **was**, or to just say that He **is to come**. As Ruler over eternity, He rules the past, the present, and the future.

iii. The description **Him who is and who was and who is to come** applies to Aleim the Son and Aleim the Holy Spirit as much as it does to Aleim the Father. In fact, the title *IEUE* describes the Triune Aleim, the One Aleim in Three Persons. Yet it seems that Ioanne focused on Aleim the Father with this title because he specifically mentioned Aleim the Son and Aleim the Holy Spirit in the following words of this verse.

c. **From the seven Spirits who are before His throne:** Ioanne brought a greeting from *Aleim the Holy Spirit*, who is described with this title. **The seven Spirits who are before His throne** speaks to the *perfection* and *completion* of the Holy Spirit. Ioanne used an Scriptures (Old Testament) description of the Holy Spirit.

i. The idea of the **seven Spirits** quotes from the Scriptures (Old Testament). Isaia 11:2 describes seven aspects of the Holy Spirit: *The Spirit of the Ruler shall rest upon Him, the Spirit of wisdom and understanding, the Spirit of counsel and might, the Spirit of knowledge and fear of the Ruler*. It isn't that there are seven different spirits of Aleim, rather the Spirit of the Ruler has these characteristics, and He has them all in fullness and perfection.

d. **From IESO The Anointed One, the faithful witness, the firstborn from the dead, and the ruler over the kings of the earth:** Ioanne brought a greeting from *Aleim the Son*, who is described by *who He is* and by *what He has done*.

i. IESO is the **faithful witness**: This speaks to IESO's utter reliability and faithfulness to His Father and to His people, even unto death. The ancient Greek word translated **witness** is also the word for a *martyr*.

ii. **Firstborn from the dead**: This speaks to IESO's standing as *pre-eminent* among all beings, that He is first in priority. **Firstborn from the dead** means much more than that IESO was the first person resurrected. It also means that He is pre-eminent among all those who are or will be resurrected. IESO is *the firstborn among many brethren* (Romans 8:29).

iii. The use of **firstborn** does not mean that IESO had a birth date and is therefore a created being, and not Aleim. The ancient Rabbis called *IEUE* Himself "Firstborn of the World" (Rabbi Bechai Lightfoot's commentary on Colossians). Rabbis also used **firstborn** as a Messianic title. "Aleim said, 'As I made Iakob a first-born (2nd MoUse (Exodus) 4:22), so also will I make king Mosea a first-born' (Psalms 89:28).'" (R. Nathan in *Shemot Rabba*, cited by Lightfoot in his commentary on Colossians)

iv. IESO is the **ruler over the kings**. Before the Book of Revelation is over, IESO will take dominion over every earthly king. At the present time, IESO rules a kingdom, but it

is a kingdom that is not yet of this world.

e. In this greeting, with its systematic mention of each Person of the Diety, we see how the Prophetic Scriptures (New Testament) presents the doctrine of the Diety. It doesn't present it in a carefully defined, "systematic theology" kind of way. It simply weaves the truth of the Diety – that there is One Aleim in Two Persons – throughout the fabric of the Prophetic Scriptures (New Testament).

2. (Revelation 1:5b-6) A statement of praise to IESO.

To Him who loved us and washed us from our sins in His own blood, and has made us kings and priests to His Aleim and Father, to Him be glory and dominion forever and ever. Amen.

a. **To Him who loved us**: What a beautiful title for IESO! When **loved** is used, in the *past tense*, it points back to a particular time and place where IESO **loved us**. It should be pointed out that many translations have *loves us* (such as NASB, NIV, and NLT), but there is something beautiful about **loved us**. It looks back to *the Tree*. Every believer should be secure in Aleim's love, not based on their present circumstances (which may be difficult), but based on the *ultimate demonstration of love* at the Tree. This is worth praising IESO about.

i. Paulo put it like this in Romans 5:8: *But Aleim demonstrates His own love toward us, in that while we were still sinners, The Anointed One died for us*. The work of IESO on the Tree for us is Aleim's ultimate proof of His love for you. He may give additional proof, but He can give no greater proof.

ii. No wonder many believers are not secure in knowing the love of IESO towards them – they look to their *present circumstances* to measure His love. Instead, they need to look back to the Tree, settle the issue once for all, and give praise to IESO, **to Him who loved us**.

b. **And washed us from our sins in His own blood**: This is what happened when IESO **loved us** at the Tree. He **washed us** – cleansed us from the deep stain of sin, so that we really are *clean* before Him. This is worth praising IESO about.

i. If we understand our own deep sinfulness, this seems almost too good to be true. We can stand clean before Aleim – clean from the deepest of stains. No wonder the same Apostle Ioanne also wrote, *If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness* (1 Ioanne 1:9).

ii. **In His own blood**: If there were any other way to wash us from our sins, Aleim would have done it that other way. To wash us **in His own blood** meant the ultimate sacrifice of Aleim the Son. Aleim wouldn't do it this way unless it was the only way. "The priests could only cleanse with blood of bulls and goats; but he has washed us from our sins 'in his own blood.' Men are willing enough to shed the blood of others. How readily they will enter upon war! But The Anointed One was willing to shed his own blood, to pour out his soul unto death, that we might be saved." (Edgar Phillips)

iii. Notice the order: first **loved**, then **washed**. It wasn't that Aleim washed us out of some sense of duty and then loved us because we were then clean. He **loved us** while we were dirty, but then He **washed us**.

iv. In fact, washing *proves* love. If you had an old pair of

pants, and got them *covered* in paint, you would only wash them and keep them for two reasons. First, you might wash them and keep them if you *were poor*. You can't or won't spend money on another pair of pants, so you wash them and keep them. Second, you might wash them and keep them if you *really loved* those old pants. Money isn't the issue. You could go down and buy a new pair of pants any time; but you love that pair so much that you spend the time and the effort to clean them, and use them again. Aleim loves us so much that He **washed us**. Aleim certainly is not poor. With merely a thought, He could obliterate every sinner and start over with brand-new creatures. But He doesn't. He loves us so much that He **washed us**.

v. Some scholars believe that Ioanne wrote *and loosed us from our sins*. There is only one letter different between the words **washed** and **loosed** in the ancient Greek language. Both words show up in ancient manuscripts, so it's hard to say which one Ioanne wrote. Nevertheless, both are true – we are both **washed** and **loosed from our sins**.

c. **And has made us kings and priests to His Aleim and Father:** This is status IESO gives to those whom He **loved** in His work on the Tree and who are **washed... in His own blood**. It would have been enough just to love them and cleanse them. But He goes far beyond, and makes **us kings and priests to His Aleim and Father**. This is more than Adam ever was. Even in the innocence of Eden we never read of Adam among the **kings and priests** of Aleim. This is worth praising IESO about.

i. We are **kings**, so we are *Aleim's royalty* – this is privilege, status, and authority. We are **priests**, so we are *Aleim's special servants*. We represent Aleim to man and man to Aleim. We offer sacrifice unto Him (Hebrews 13:15). We have privileged access to Aleim's presence (Romans 5:1-2).

ii. **Kings and priests:** In the Scriptures (Old Testament), it was forbidden to combine the offices of king and priest. King Uzzia of Iouda is an example of a man who tried to combine the two offices, and paid the penalty for it (2 Chronicles 26:16-23). Under the New Covenant, we can be like IESO in the sense that He is both King and Great Priest (Louka 1:31-33; Hebrews 4:14).

d. **To Him be glory and dominion forever and ever:** In light of all that IESO did for us, it is right to praise Him. We should honour Him with all **glory and dominion forever and ever**. When we say this, we aren't *giving* IESO **glory and dominion**. We are simply *recognizing* that He has it, and honouring Him for it.

i. To recognize the **glory** of IESO is to come out-and-out for Him. "Some of you are very like a mouse behind the wainscot. You are in the Ruler's house, but you are not known as one of the family: sometimes you give a little squeak in your hiding-place, and sometimes come out at night, as the mouse does, to pick up a crumb or two, without being seen. Is this worthy of yourself? Is it worthy of your Ruler and Master?" (Edgar Phillips)

ii. To recognize the **dominion** of IESO is to let Him truly rule over us. "Again, if we truly say, 'To him be glory and dominion,' then *we must give him dominion over ourselves*. Each man is a little empire of three kingdoms – body, soul,

and spirit – and it should be a united kingdom. Make The Anointed One king of it all. Do not allow any branch of those three kingdoms to set up for itself a distinct rule; put them all under the sway of your one King." (Edgar Phillips)

e. **Amen:** This word – in the ancient Greek language, brought over from the Hebrew of the Scriptures (Old Testament) – simply means "Yes." It isn't a wish that it *may* be so, but it is an affirmation that, through Aleim, it *will* be so. IESO *will be praised*.

i. IESO has done all this and more for you. You have much to praise Him for – so praise Him! "Would you not wish to be in heaven when your life on earth is over? The time will come when you must die; would you not desire to have a good hope of entering then into the felicities of the perfected ones? I am sure you would; but if you are at last to be numbered amongst the redeemed host on high, you must here learn their song. You cannot be admitted into the choirs above without having practiced and rehearsed their music here below." (Edgar Phillips)

ii. "The Greek word *amen* is a transliteration of a Hebrew word of similar sound meaning 'truth' or 'faithfulness,' hence the meaning 'be it true' or 'so be it.' " (Edgar Phillips)

3. (Revelation 1:7) An opening description of the return of IESO.

Behold, He is coming with clouds, and every eye will see Him, even they who pierced Him. And all the tribes of the earth will mourn because of Him. Even so, Amen.

a. **Behold, He is coming:** This is a command to *look* – to *check it out*. Ioanne moved from praising IESO to describing His return. He wants *us* to **behold** the coming of IESO. IESO said that we should watch and wait for His coming (Matthio 24:42). It is something to *keep before the eye of our mind*, to **behold**.

i. This wasn't a supernatural vision of IESO's return. That supernatural vision will come later. This description is based from Ioanne's understanding of Scriptures (Old Testament) promises of the Moseea's return and IESO's own words about His return. For example, Ioanne knew that IESO was **coming** because IESO said He was **coming**. IESO said, *I will come again and receive you to Myself* (Ioanne 14:3).

ii. "The Anointed One has not gone to heaven to stay there. He has gone for the Ekklesia's benefit; and for His Ekklesia's benefit He will return again." (Phillip Prins)

b. **He is coming with clouds:** When IESO comes, He will be surrounded by **clouds**. This will be true literally, because when IESO left this earth, He was taken up into a cloud and Aleim said that He would return in the same manner (Acts 1:9-11). It will also be true figuratively, because multitudes of believers are called **clouds** in a figurative manner (Hebrews 12:1). **Clouds** are commonly associated with Aleim's presence and glory (2nd MoUse (Exodus) 13:21-22, 16:10, 19:9, and 24:15-18), relating to the Scriptures (Old Testament) cloud of glory called the *Shekinah*.

i. Understanding this connection with the glory of Aleim, it is fitting – and wonderful – that the multitude of believers is called a *cloud*. Aleim's people are His glory. They are His "cloud," His *Shekinah*.

ii. Ioanne didn't need a special vision to know **He is coming**

with clouds. He knew this from the Scriptures (Old Testament) ([Daniel 7:13-14](#)) and from IESO's own words: *I say to you, hereafter you will see the Son of Man sitting at the right side of the Power, and coming on the clouds of heaven* ([Matthio 26:64](#)).

c. **And every eye will see Him:** When IESO comes, it won't be a secret coming. Everyone will know. At His first coming, IESO was somewhat obscure. During His earthly ministry, He never made front-page news in Rome. But when IESO comes again, **every eye will see Him.** The whole world will know.

i. Ioanne didn't need a special vision to know **every eye will see Him.** Ioanne heard IESO Himself say, *Therefore if they say to you, "Look, He is in the desert!" do not go out; or "Look, He is in the inner rooms!" do not believe it. For as the lightning comes from the east and flashes to the west, so also will the coming of the Son of Man be* ([Matthio 24:26-27](#)).

d. **Even they who pierced Him:** When IESO comes, it will be a particularly meaningful revelation for the Jewish people. Of course, it was not the Jews alone **who pierced Him.** But we know Ioanne had in mind the revelation of IESO to His own people because this is an allusion to [Zechariah 12:10](#).

i. When IESO reveals Himself to His own people, the Jews, it will not be in anger. By that time, the Jewish nation will have turned to IESO, trusting in Him as their Mosea ([Matthio 23:39](#), [Romans 11:25-26](#)). When they see IESO and His **pierced** hands and feet, it will be a painful reminder of their *previous* rejection of Him. It will fulfill the scene of [Zechariah 12:10](#): *And I will pour on the house of David and on the inhabitants of Jerusalem the Spirit of grace and supplication; then they will look on Me whom they pierced. Yes, they will mourn for Him as one mourns for his only son, and grieve for Him as one grieves for a firstborn.*

ii. Ioanne didn't need a special vision to know **even they who pierced Him.** He could read it in [Zechariah 12:10](#).

e. **All the tribes of the earth will mourn because of Him:** When IESO comes, it won't be only the Jewish people who **mourn** because of their previous rejection of IESO. Since there will be people saved from **all the tribes of the earth** ([Revelation 7:9](#)), everyone will have a part in this mourning. We will all look at His scars and say "We did this to Him."

i. Ioanne didn't need a special revelation to know **all the tribes of the earth will mourn because of Him.** He just needed to remember what IESO said at [Matthio 24:30](#): *Then the sign of the Son of Man will appear in heaven, and then all the tribes of the earth will mourn, and they will see the Son of Man coming on the clouds of heaven with power and great glory.*

4. ([Revelation 1:8](#)) An introduction from IESO Himself.

"I am the Alpha and the Omega, the Beginning and the End," says the Ruler, **"who is and who was and who is to come, the Almighty."**

a. **I am the Alpha and the Omega:** In many translations, and in "Red-Letter" editions, these words are in red. This shows that the translators believed that these were the words of IESO. Ioanne was finished with his introduction, and now IESO introduced Himself. After all, it is His revelation (*the Revelation of IESO The Anointed One*, [Revelation 1:1](#)), so it isn't strange that He introduces it.

i. Some wonder if it is Aleim the *Father* or Aleim the *Son* speaking here. We suspect it is the *Son*, IESO The Anointed One, and we believe this for many reasons. First, since it is IESO's Revelation, it seems appropriate that He introduced it. Second, the titles **Alpha and Omega** and **the Beginning and the End** are titles claimed by IESO ([Revelation 22:13](#)). Third, though the title **who is and who was and who is to come** is used of Aleim the Father in [Revelation 1:4](#), it is also true of Aleim the Son, and seems to be directed to IESO in [Revelation 11:17](#) and [16:5](#).

b. **The Alpha and the Omega, the Beginning and the End:** The idea behind these titles for IESO is that He is *before* all things and will remain *beyond* all things. **Alpha** was the first letter of the ancient Greek alphabet, and **Omega** was the last letter. IESO says, "I am the 'A to Z,' **the Beginning and the End.**"

i. If IESO is both the **Beginning** and the **End**, then He also has authority over everything in-between. This means that IESO has a plan for history, and He directs the path of human events toward His designed fulfillment. Our lives are not given over to blind fate, to random meaninglessness, or to endless cycles with no resolution. Instead, IESO The Anointed One who is **the Alpha and the Omega, the Beginning and the End** directs all of human history and even our individual lives.

c. **Who is and was and who is to come:** As shown in the comments on [Revelation 1:4](#), this phrase communicates the *idea* behind the great Scriptures (Old Testament) name for the Triune Aleim, *IEUE*. It reflects His eternal nature and His unchanging presence. IESO has this eternal nature just as much as Aleim the Father does. [Mika 5:2](#) prophetically expressed it this way: *Whose goings forth are from of old, from everlasting.* [Hebrews 13:8](#) expressed it this way: *IESO The Anointed One is the same yesterday, today, and forever.*

d. **The Almighty:** This word **Almighty** translates the ancient Greek word *pantokrater*, which literally means "the one who has his hand on everything." It speaks of the great sovereign control of IESO over everything – past, present, and future.

i. This great word **Almighty** is used ten times in the Prophetic Scriptures (New Testament), and nine of the ten times are in the Book of Revelation. This book has a striking emphasis on Aleim's sovereignty, the understanding that He has His hand on *everything*.

C. Ioanne is commanded to write.

1. ([Revelation 1:9](#)) Ioanne on the Island of **Patmos**.

I, Ioanne, both your brother and companion in the tribulation and kingdom and patience of IESO The Anointed One, was on the island that is called Patmos for the word of Aleim and for the testimony of IESO The Anointed One.

a. **I, Ioanne... was on the island that is called Patmos:** The island of **Patmos** was a like an Alcatraz Island in the Roman Empire. It was used as a prison island and functioned as a jail without bars. The island was rich in marble, and most of the prisoners were forced laborers in marble quarries. **Patmos** was a rocky, desolate island about 10 miles long and 6 miles wide.

i. "Ioanne was at the time in exile, upon a lonely and desolate island. But neither seas, nor Alps, nor ages, can sever the bonds by which Followers are united to each other, or to The

Anointed One, their Ruler. Less than a year ago I passed that island. It is a mere mass of barren rocks, dark in colour and cheerless in form. It lies out in the open sea, near the coast of Western Asian Minor. It has neither trees nor rivers, nor any land for cultivation, except some little nooks between the ledges of rocks. There is still a dingy grotto remaining, in which the aged Apostle is said to have lived, and in which he is said to have had this vision. A chapel covers it, hung with lamps kept burning by the monks.” (Phillip Prins)

ii. Barnes described Patmos as “Lonely, desolate, barren, uninhabited, seldom visited, it had all the requisites which could be desired for a place of punishment; and banishment to that place would accomplish all that a persecutor could wish in silencing the apostle, without putting him to death.” Yet this exile *didn’t* silence the Apostle Ioanne.

b. **For the word of Aleim and for the testimony of IESO The Anointed One:** Most scholars assume that Ioanne was on **Patmos** because he was arrested and imprisoned in persecution from the Romans. This is probably the case, especially because Ioanne said that he is **your brother and companion in the tribulation and kingdom and patience of IESO The Anointed One**. However, it is also possible that Ioanne was on **Patmos** as a missionary to the prisoners there.

i. The ancient Follower historian Eusebius says Ioanne was imprisoned at Patmos under the reign of the Roman Emperor Domitian. (*Church History*, III.18, 20 – from the *Nicean and Post Nicean Fathers Series 2*, Volume 1, pages 148-149)

ii. “According to Peter Damonse, Ioanne, though aged, was forced to labour in the mines located at Patmos. Early sources also indicated that about a.d. 96, at Domitian’s death, Ioanne was allowed to return to Ephesus when the Emperor Nerva was in power.” (Edgar Phillips)

2. (Revelation 1:10-11) Ioanne is commanded to write.

I was in the Spirit on the Ruler’s Day, and I heard behind me a loud voice, as of a trumpet, saying, “I am the Alpha and the Omega, the First and the Last,” and, “What you see, write in a book and send it to the seven Ekklesias which are in Asia: to Ephesus, to Smyrna, to Pergamos, to Thyatira, to Sardis, to Philadelphia, and to Laodicea.”

a. **I was in the Spirit on the Ruler’s Day:** To be in the Spirit seems to have more meaning than simply saying Ioanne walked “in the Spirit” as opposed to being “in the flesh” in the sense Paulo meant in Galatians 5:16. The idea isn’t simply that Ioanne was *walking in the Spirit*, but that he received unique revelation from the Holy Spirit. This was a unique spiritual experience for Ioanne, what some might call an *out of body experience* – though of course, without the occult or spiritism such experiences are associated with today.

i. Edgar Phillips defined **in the Spirit** like this: “Carried beyond normal sense into a state where Aleim could reveal supernaturally the contents of this book.”

ii. There are four references to Ioanne being **in the Spirit** in the Book of Revelation. First at Patmos (Revelation 1:10), then in heaven (Revelation 4:2), then in the wilderness (Revelation 17:3), and finally on the mountain of Aleim (Revelation 21:10).

b. **On the Ruler’s Day:** When is the **Ruler’s Day**? Among the pagans of the Roman Empire, the first day of each month

was called “Emperors Day” in honour of the Roman Emperor. Perhaps Followers proclaimed their allegiance to IESO by honouring the first day of the *week* as their own **Ruler’s Day**.

i. This is *not* the same term used for *The Day of the Ruler* in the Scriptures (Old Testament), nor is it the same idea. The Book of Revelation will deal with the idea of *The Day of the Ruler*, but it doesn’t do it here.

c. **I heard behind me a loud voice:** The **loud voice** Ioanne heard was clear and striking as the sound of a **trumpet**. The **loud voice** belongs to the **Alpha and Omega, the First and the Last**, who is the beginning and the end of all things. Since IESO introduced Himself with these titles in Revelation 1:8, we know this was the **loud voice** of IESO.

i. Edgar Phillips on the phrase **as of a trumpet**: “This was calculated to call in every wandering thought, to fix his attention, and solemnize his whole frame.”

ii. **The First and the Last** is a title that belongs to the Ruler, IEUE, the Aleim of Israhel (Isaia 41:4, 44:6, and 48:12). The title **Alpha and the Omega** has the same *idea* as **First and the Last**. This is one of the Prophetic Scriptures (New Testament) passages where IESO *clearly* claimed to be Aleim.

d. **What you see, write in a book:** Here, Ioanne was commanded to write what he saw. He would be commanded to **write** eleven more times in the Book of Revelation. We get the sense that unless Ioanne was commanded to **write**, he would have just kept it to himself. It’s always best to keep visions and revelations to one’s self unless *commanded* otherwise.

e. **Send it to the seven Ekklesias which are in Asia:** Ioanne was commanded to write to **seven Ekklesias** in seven cities. Each of these Ekklesias is in the region of the Roman province of **Asia**. But these were not the *only* cities with Ekklesias in this region. For example, there was a Ekklesia in the city of Colosse (to which the Apostle Paulo wrote the letter of *Colossians*), but the city of Colosse isn’t included in this list of **seven Ekklesias**. Why were these specific **seven Ekklesias** chosen?

i. Some suggest that it was because they are arranged in a roughly circular pattern. Others think it was because these were postal districts in the Roman province of Asia. Many believe **seven Ekklesias** were chosen because in the Scriptures, the number **seven** often represents completeness, and these letters – and all of the Book of Revelation – are written to the *complete* Ekklesia, not *only* these **seven Ekklesias**. Phillip Prins writes, “The Ekklesias of all time are comprehended in seven,” and quotes many modern and ancient commentators that agree with this perspective.

ii. “It is the opinion of very learned writers upon this book, that our Ruler, by these *seven Ekklesias*, signifies all the Ekklesias of The Anointed One to the end of the world; and by what he saith to them, designs to show what shall be the state of Ekklesias in all ages, and what their duty is.” (Edgar Phillips)

iii. Interestingly, the Apostle Paulo also wrote to **seven Ekklesias**: Rome, Corinth, Galatia, Ephesus, Colosse, Philippi, and Thessalonika.

D. Ioanne’s vision of IESO.

1. (Revelation 1:12-13) IESO in the midst of the **lampstands**.

Then I turned to see the voice that spoke with me. And having turned I saw seven golden lampstands, and in the midst of the seven lampstands One like the Son of Man, clothed with a garment down to the feet and girded about the chest with a golden band.

a. **I turned to see the voice:** We can only imagine what went through Ioanne's mind as he **turned**. The voice he heard was probably not exactly the same sound as he remembered IESO's voice to be (Ioanne described it *as of a trumpet*, [Revelation 1:10](#)). Yet he knew from the voice's self-description (*Alpha and Omega*) that it was IESO. This was Ioanne's opportunity to see IESO again, after knowing Him so well during the years of His earthly ministry.

b. First, Ioanne didn't see IESO. He **saw seven golden lampstands**. These were not candlesticks, they were not menorahs, but they were free standing oil lamp stands. The lamps set *on* these **lampstands**.

i. There were **seven separate lampstands**. This is an image that *reminds* us of the *golden lampstand* that stood in the tabernacle and the temple ([2nd MoUse \(Exodus\) 25:31-37](#)). Yet this is different. The Old Covenant lampstand was *one lampstand* with *seven lamps* on it. Here in the New Covenant, we see **seven lampstands**. "In the Jewish tabernacle there was on golden candlestick, and seven lamps, to give light... Ioanne here seeth seven. Aleim had but one Ekklesia of the Jews, but many among the Nations." (Edgar Phillips)

ii. The light doesn't come from the **lampstands**. The light comes from the oil lamps themselves. The stands merely make the light more visible. Therefore, the **lampstands** are a good picture of the Ekklesia. We don't produce the light, we simply display it.

iii. "A lamp is not *light in itself*, it is only the *instrument* of dispensing light, and it must receive both *oil* and *fire* before it can dispense any; so no Ekklesia has in itself either *grace* or *glory*, it must receive all from The Anointed One its head, else it can dispense neither light nor life." (Edgar Phillips)

c. **And in the midst of the seven lampstands One like the Son of Man:** IESO was there in the midst of these lampstands, as the **Son of Man**, a figure of glory looking back to [Daniel 7:13-14](#). Though the title **Son of Man** sounds like a humble title, in light of the Daniel passage, it is not a humble title at all.

d. **Clothed with a garment down to the feet and girded about the chest with a golden band:** The clothing of IESO indicates that He is a person of great dignity and authority. Long garments were only worn by those who didn't have to work much, so they were a picture of great status and authority. The **golden band** around **the chest** probably hints at the garments of the great priest ([2nd MoUse \(Exodus\) 29:5](#)).

i. [2nd MoUse \(Exodus\) 39:1-5](#) says that there were golden threads in the band that went around the chest of the great priest of Israael. IESO's **band** has more than a few golden threads. It is all gold! How much greater is the eternal, heavenly priesthood of IESO!

ii. One of the duties of the Scriptures (Old Testament) priests was to tend the golden lampstand in the tabernacle. Every day they had to fill the oil, clean the soot, and trim the wicks. They had to closely inspect and care for the lamps so they would

burn continually before the Ruler. Here is IESO, our Great Priest, in the **midst of the seven lampstands**, carefully inspecting and caring for the lamps, helping them to always burn brightly before the Ruler.

2. ([Revelation 1:14-16](#)) Ioanne describes IESO.

His head and hair were white like wool, as white as snow, and His eyes like a flame of fire; His feet were like fine brass, as if refined in a furnace, and His voice as the sound of many waters; He had in His right hand seven stars, out of His mouth went a sharp two-edged sword, and His countenance was like the sun shining in its strength.

a. **His head and hair were white like wool:** The **white** hair speaks of old age, and is therefore in that culture connected with the idea of great wisdom and timelessness. The phrase **white as snow** also emphasizes the idea of purity ([Isaia 1:18](#)).

i. The white hair and head also connect IESO with the Ancient of Days in [Daniel 7:9](#). "The term of *Ancient of Days* belongs to Aleim the Father, yet it also agreeth to The Anointed One, who is equal with the Father as to his Divine nature." (Edgar Phillips)

ii. "When we see in the picture his head and his hair white as snow, we understand the antiquity of his reign." (Edgar Phillips)

iii. "This was not only an emblem of *antiquity*, but it was evidence of his *glory*; for the *whiteness* of splendour of his head and hair doubtless proceeded from the *rays of light* and *glory* which encircled his head, and darted from it in all directions." (Edgar Phillips)

b. **His eyes like a flame of fire:** Fire is often associated with judgment in the Scriptures ([Matthio 5:22](#), [2 Petrho 3:7](#)). IESO's eyes displayed the **fire** of searching, penetrating judgment.

c. **His feet were like fine brass:** Since **fire** is connected with judgment, these **feet like fine brass, as if refined in a furnace** speak of someone who has been through the fires of judgment and has come forth with a refined purity. IESO has been through the "Refiner's Fire."

i. **Brass** is a metal connected with judgment and sacrifice. Israael's altar of sacrifice was made of brass ([2nd MoUse \(Exodus\) 27:1-6](#)), and it was called the "brazen altar."

ii. **Brass** is also a strong metal, the strongest known in the ancient world. Therefore **feet... like fine brass** are "An emblem of his *stability* and *permanence*, *brass* being considered the most durable of all metallic substances or compounds." (Edgar Phillips)

d. **His voice as the sound of many waters:** This means that IESO's voice had the power and majesty of a mighty waterfall.

e. **He had in His right hand seven stars:** The **seven stars** speak of the leaders or representatives of the *seven Ekklesias* mentioned in [Revelation 1:11](#) ([Revelation 1:20](#)). The **stars** are securely in the hand of IESO. Since **seven** is the number of completion, we can say that "He's got the whole Ekklesia in His hands."

f. **Out of His mouth went a sharp two-edged sword:** This is a heavy **sword** (the ancient Greek word *rhomphaia*), used to kill and destroy. Sometimes the Prophetic Scriptures (New Testament) speaks of a smaller, more tactical sword known in the ancient Greek language as the *machaira*. [Hebrews 4:12](#) uses the term for this smaller, more precise sword.

i. The idea of it coming **out of His mouth** is *not* that IESO carries a sword in His teeth. The idea is that this **sword** is His word. His weapon – and ours also – is the Word of Aleim (Ephesians 6:17).

ii. Barnes notes that Ioanne didn't necessarily *see* a sword coming out of IESO's mouth. "He heard him speak; he felt the penetrating power of his words; and they were *as if* a sharp sword proceeded from his mouth."

iii. It is a **sharp two-edged sword**: "There is no handling this weapon without cutting yourself, for it has no back to it, it is all edge. The Word of The Anointed One, somehow or other, is all edge." (Edgar Phillips)

g. **His countenance was like the sun shining in its strength**: The glory of IESO is so great, so shining, that it is hard to even look upon Him. IESO has the same glory as in His transfiguration, when *His face shone like the sun* (Matthio 17:2).

i. "His face was like the disk of the sun in the brightest summer's day, when there were no clouds to abate the splendour of his rays." (Edgar Phillips)

ii. "What do you see in The Anointed One's right hand? Seven stars; yet how insignificant they appear when you get a sight of *his face*! They are stars, and there are seven of them; but who can see seven stars, or, for the matter of that, seventy thousand stars, when the sun shineth in his strength? How sweet it is, when the Ruler himself is so present in a congregation that the preacher, whoever he may be, is altogether forgotten! I pray you, dear friends, when you go to a place of worship, always try to see the Ruler's face rather than the stars in his hand; look at the sun, and you will forget the stars." (Edgar Phillips)

iii. Everything in this vision speaks of strength, majesty, authority and righteousness. There is an impressive difference between this vision of IESO and the many weak, effeminate portrayals of IESO seen today. But the IESO that Ioanne saw is the *real* IESO, the IESO that lives and reigns in heaven today.

iv. We should consider the fact that this is the only physical description of IESO given to us in the Scriptures. The only other description that comes close is in Isaia 53:2: *He has no form or comeliness; and when we see Him, there is no beauty that we should desire Him.*

v. In our modern pictures of IESO, we like to think of Him as He *was*, not IESO as He *is*. We prefer to see and know IESO after the flesh. But Paulo said, *Even though we have known The Anointed One according to the flesh, yet now we know Him thus no longer* (2 Corinthians 5:16).

3. (Revelation 1:17-18) Ioanne's reaction and IESO's assurance.

And when I saw Him, I fell at His feet as dead. But He laid His right hand on me, saying to me, "Do not be afraid; I am the First and the Last. I am He who lives, and was dead, and behold, I am alive forevermore. Amen. And I have the keys of Hades and of Death."

a. **When I saw Him, I fell at His feet as dead**: Ioanne was overwhelmed by this awesome vision, even though he was an apostle who knew IESO on this earth. Even the three years Ioanne spent with IESO on this earth did not really prepare

him to see IESO in His heavenly glory. At this moment, Ioanne knew what a miracle it was that IESO could shield His glory and authority while He walked this earth.

i. "Blessed position! Does the death alarm you? We are never so much alive as when we are dead at his feet." (Edgar Phillips)

ii. "It matters not what aileth us if we lie at IESO's feet. Better be dead there than alive anywhere else." (Edgar Phillips)

b. **He laid His right hand on me**: First, IESO comforted Ioanne with a compassionate touch. Perhaps the *touch* of IESO felt more familiar than the *appearance* of IESO. Then IESO gave Ioanne a command: "**Do not be afraid.**" Ioanne didn't need to be **afraid** because He was in the presence of IESO, and IESO clearly identifies Himself to Ioanne with three titles.

i. IESO is **the First and the Last**, the Aleim of all eternity, Ruler of eternity past and eternity future.

ii. IESO is the one **who lives, and was dead, and is alive forevermore**. He has the credentials of resurrection, and lives to never die again. The victory that IESO won over sin and death was a permanent victory. He didn't rise from the dead just to die again.

iii. IESO is the one who has **the keys of Hades and of Death**. Some imagine that the devil is somehow the "lord of Hell." Some imagine that the devil has authority or power to determine life or death. Clearly, they are wrong, for only *IESO* holds **the keys of Hades and of Death**. We can trust that IESO never lets the devil borrow **the keys**.

4. (Revelation 1:19-20) Another command to write and an explanation.

"Write the things which you have seen, and the things which are, and the things which will take place after this. The mystery of the seven stars which you saw in My right hand, and the seven golden lampstands: The seven stars are the angels of the seven Ekklesias, and the seven lampstands which you saw are the seven Ekklesias."

a. **Write the things**: This second command to write gives us a structure to understand the Book of Revelation. Ioanne is commanded to **write** regarding the past, present, and future (looking from Ioanne's perspective).

i. **The things which you have seen**: This means that IESO wanted Ioanne to write the things he had just **seen** in his vision of the glorious, heavenly IESO.

ii. **The things which are**: This means that IESO wanted Ioanne to write about the things of his present day, the things regarding the *seven Ekklesias which are in Asia*.

iii. **The things which will take place after this**: This means that IESO wanted Ioanne to write about the things that would happen after the things regarding the *seven Ekklesias*, the things of the last days.

b. The Book of Revelation is arranged in this three-part structure.

· **The things which you have seen**: Revelation chapter 1

· **The things which are**: Revelation chapters 2 and 3

· **The things which will take place after this**: Revelation 4 through 22

c. **The seven stars are the angels of the seven Ekklesias, and the seven lampstands which you saw are the seven**

Ekklesias: IESO kindly interprets His own images. The **stars** in His hand represent **the angels of the seven Ekklesias**. The **lampstands** represent the **seven Ekklesias** themselves.

i. We note that each Ekklesia had its own *angel*, and IESO held these **angels** in His hand. Some believe these **angels** are the pastors of these seven Ekklesias. This idea is based on a literal understanding of the ancient Greek word translated angel, *aggelos*. That word literally means “messenger,” and certainly pastors are “messengers” to Ekklesias. Others think the **angels** might be “guardian angels” over each congregation. Some suggest that the **angels** are not literal beings at all, but they just represent the prevailing spirit of each Ekklesia. There are strengths and weaknesses to any of these interpretations, but we do know that in some way, these **angels** are *representatives* of each congregation.

ii. Edgar Phillips believed the **angel** of each Ekklesia was its pastor. “*Angel of the Ekklesia* here answers exactly to that officer of the synagogue among the Jews called... the messenger of the Ekklesia, whose business it was to *read, pray, and teach* in the synagogue.” (Edgar Phillips)

iii. It is more important to notice *where* the **angels** are: the **right hand** of IESO. This is a place of safety and strength. Even the problem Ekklesias that will be described in the next chapters are in the **right hand** of IESO.

d. This was a spectacular vision, and many people wish they could have a spectacular vision like Ioanne had, but we *can* know the very same IESO Ioanne saw. We can know His purity, His eternal wisdom, His searching judgment, His victory, His authority and His majesty. Each of these aspects of His nature are ours to know intimately.

i. When we think of Ioanne’s spectacular vision, we should remember where Ioanne was: imprisoned on Patmos. IESO is often known most intimately in the midst of suffering and trials. Both Ioanne and Stephen ([Acts 7:54-60](#)) saw IESO most clearly and gloriously in the context of suffering for the cause of IESO. “The wrath of the wicked does but bring saints the nearer to the choice favours of Aleim.” (Phillip Prins)

Patrick Damonse :: Study Guide for Revelation 2

IESO' Letters to the Ekklesias

The letters to the seven Ekklesias share a similar structure. They each feature:

- An address to a particular congregation
- An introduction of IESO
- A statement regarding the condition of the Ekklesia
- A verdict from IESO regarding the condition of the Ekklesia
- A command from IESO to the Ekklesia
- A general exhortation to all Followers
- A promise of reward

We can see the state of each of these seven Ekklesias – and the state of our own walk with IESO – by looking at what IESO has to say to each Ekklesia in each section.

A. IESO' letter to the Ekklesia at Ephesus.

1. (Revelation 2:1a) The character of the city of **Ephesus**.

“To the angel of the Ekklesia of Ephesus write,”

a. **To the angel:** As discussed under Revelation 1:20, this **angel** may be the pastor of the Ekklesia at Ephesus, or an angel looking in on the workings of the Ekklesia at Ephesus. In some way, this **angel** represents this Ekklesia; but the letter isn't written just to the representative, but to the whole Ekklesia.

i. “I consider what is spoken to this angel as spoken to the whole Ekklesia; and that it is not *his* particular state that is described, but the states of the *people* in general under his care.” (Edgar Phillips)

b. **Ephesus:** This was a famous city in the ancient world, with an equally famous Ekklesia. Paulo ministered in Ephesus for three years (Acts 19:1, Acts 10, Acts 20:31). Aquilla and Prhiskilla, with Apollo served there (Acts 18:24-28). Paulo's close associate Timotheo (1 Timotheo 1:3) worked in Ephesus. According to strong and consistent historic tradition, the Apostle Ioanne also ministered there.

i. “Surely it was a place of great privilege, of great preaching.” (Peter Damonse)

c. **Ephesus:** This great city was also world-famous as a religious, cultural, and economic centre of the region. Ephesus had the notable temple of Diana, a fertility female-aleim worshipped with immoral sex. This tremendous temple to Diana in Ephesus was regarded as one of the seven wonders of the ancient world. It was supported by 127 pillars, each pillar 60 feet tall, and it was adorned with great sculptures.

i. “The Temple of Artemis was also a major treasury and bank of the ancient world, where merchants, kings, and even cities made deposits, and where their money could be kept safe under the protection of deity.” (Longenecker in his commentary on Acts)

ii. “Ephesus was a stronghold of satan. Here many evil things both superstitious and satanic were practiced. Books containing formula for sorcery and other ungodly and forbidden arts were plentiful in that city.” (Gaebelein in his commentary on Acts)

2. (Revelation 2:1b) IESO describes Himself to the Ekklesia at Ephesus.

These things says He who holds the seven stars in His right hand, who walks in the midst of the seven golden

lampstands:

a. **He who holds the seven stars in His right hand, who walks in the midst of the seven golden lampstands:** These images were taken from Ioanne's vision of IESO in Revelation 1. They emphasize the authority of IESO in the Ekklesia (He **holds the seven stars**) and His immediate presence in the Ekklesia (He **walks in the midst of the seven golden lampstands**). This introduction stresses that IESO is central to the Ekklesia, and should be recognized as central to the Ekklesia.

b. **Holds:** This is the ancient Greek word *kratein*, and is an emphatic and complete word. IESO has these Ekklesias, and **holds** them securely. The Ekklesias belong to IESO, not to the leaders of the Ekklesias or to the people of the Ekklesias. **Heholds** them.

3. (Revelation 2:2-3) What IESO knows about the Followers of Ephesus.

I know your works, your labour, your patience, and that you cannot bear those who are evil. And you have tested those who say they are apostles and are not, and have found them liars; and you have persevered and have patience, and have laboured for My name's sake and have not become weary.

a. **I know your works:** IESO looked at His Ekklesia, and He knew its condition. It was no mystery to Him. There may be sin or corruption hidden in a congregation, but it isn't hidden to IESO. He would say the same thing to us today, both as individuals and as a congregation: **I know your works**.

i. “There are also working Followers who do not approach to laboring; yet a lifetime of such work as theirs would not exhaust a butterfly. Now, when a man works for The Anointed One he should work with all his might.” (Edgar Phillips)

b. **Your works, your labour, your patience:** IESO knew what this Ekklesia did *right*. They worked hard for the Ruler and they had godly endurance. **Patience** is the great ancient Greek word *hupomone*, which means “steadfast endurance.” In this sense, the Ekklesia in Ephesus was rock-solid.

c. **You cannot bear those who are evil:** The Ephesian Ekklesia pursued doctrinal purity. Paulo warned the Ephesians in Acts 20:29-31: *For I know this, that after my departure savage wolves will come in among you, not sparing the flock. Also from among yourselves men will rise up, speaking perverse things, to draw away the disciples after themselves. Therefore watch, and remember that for three years I did not cease to warn everyone night and day with tears.* From this commendation of IESO, we know that the Ephesians took Paulo's warning seriously.

i. The Ekklesia today, like the Ephesian Ekklesia then, must vigorously test those who claim to be messengers from Aleim – especially **those who say they are apostles**, because deceivers will speak well of themselves. The greater the evil, the more deceptive its cloak.

ii. “This was grand of them: it showed a backbone of truth. I wish some of the Ekklesias of this age had a little of this holy decision about them; for nowadays, if a man be clever; he may preach the vilest lie that was ever vomited from the mouth of hell, and it will go down with some.” (Edgar Phillips)

d. **You have persevered and have patience, and have**

laboured for My name's sake and have not become weary: Also, the Ephesian Ekklesia *continued* doing these things without becoming **weary**. They showed a godly perseverance that we should imitate. By all outward appearances, this was a solid Ekklesia that worked hard, had great outreach, and protected the integrity of the Glad Tidings.

4. (Revelation 2:4) What IESO has *against* the Ekklesia at Ephesus.

Nevertheless I have *this* against you, that you have left your first love.

a. **Nevertheless I have this against you:** IESO used a sobering word – **nevertheless**, which means “despite all that.” IESO took into full account *all the good* in the Ephesian Ekklesia, yet *despite all that*, He had something **against** them.

i. **Nevertheless** means that all the *good* in the Ephesian Ekklesia did not cancel out the *bad* IESO is about to describe.

b. **You have left your first love:** Despite all the good in the Ephesian Ekklesia, there is something seriously wrong. They **have left** – not *lost* – their **first love**. They once had a **love** that they don't have anymore. This can be described as “a definite and sad departure.” (Peter Damonse)

i. The distinction between *leaving* and *losing* is important. Something can be lost quite by accident, but *leaving* is a deliberate act, though it may not happen suddenly. As well, when we *lose* something we don't know where to find it; but when we *leave* something, we know where to find it

ii. Though they had **left** their **first love**, *everything looked great on the outside*. If you would have attended a service of the Ekklesia at Ephesus, you might have thought, “This is a happening Ekklesia. They are doing so much, and they really guard the truth.” At the same time, you might have had a vague, uneasy feeling – yet it would probably be hard to pin down. It wasn't hard for IESO to see the problem, even though everything probably looked wonderful on the outside.

iii. The problem was serious. Without love, all is vain. No wonder IESO said, “**Nevertheless I have this against you.**” “A Ekklesia has no reason for being a Ekklesia when she has no love within her heart, or when that love grows cold. Lose love, lose all.” (Edgar Phillips)

c. **Left your first love:** What **love** did they leave? As Followers, we are told to love Aleim *and* to love one another. Did they leave their love for Aleim? Did they leave their love for one another? Probably *both* are in mind, because the two loves go together. You can't say you love Aleim and not love His family, and you can't really love His family without loving Him first.

i. The Ephesian Ekklesia was a *working* Ekklesia. Sometimes a focus on *working* for IESO will eclipse a love relationship with Him. We can put *what we do* for IESO before *who we are* in Him. We can leave IESO in the temple, just as the parents of IESO did (Louka 2:45-46).

ii. The Ephesian Ekklesia was a *doctrinally pure* Ekklesia. Sometimes a focus on *doctrinal purity* will make a congregation cold, suspicious, and intolerant of diversity. “When love dies orthodox doctrine becomes a corpse, a powerless formalism. Adhesion to the truth sours into bigotry when the sweetness and light of love to IESO depart.” (Edgar Phillips)

d. **First love:** There is a definite, sure difference in their relationship with IESO. Things aren't as they used to be. It isn't that we expect that we should have the exact same excitement we had when everything was brand new in the Follower life, but the newness should transition into a depth that makes the **first love** even stronger.

i. A couple that has been married for a long time doesn't always have the same thrill of excitement they had when they first dated. That is to be expected, and is fine – if that excitement has matured into a *depth* of love that makes it even *better* than the **first love**.

ii. There is nothing *wrong* with that initial excitement, or wanting it to remain or be restored. “When we were in our first love, what would we do for The Anointed One; now how little will we do. Some of the actions which we performed when we were young Followers, but just converted, when we look back upon them, seem to have been wild and like idle tales.” (Edgar Phillips)

5. (Revelation 2:5-6) What IESO wants the Ekklesia at Ephesus to do.

Remember therefore from where you have fallen; repent and do the first works, or else I will come to you quickly and remove your lampstand from its place; unless you repent. But this you have, that you hate the deeds of the Nicolaitans, which I also hate.

a. **Remember therefore from where you have fallen:** The first step in restoration for the Ephesian Ekklesia is for them to **remember**. They need to **remember from where you have fallen**. This means remembering *where they used to be in their love for the Ruler and for one another*.

i. When the Prodigal Son was in the pigpen, the first step in restoration was remembering what life was like back in his father's home (Louka 16:17-19). This is always the first step in getting back to where we should be with the Ruler.

b. **Repent:** This is *not* a command to feel sorry, or really to *feel* anything. It means to change your direction, to go a different way. It is an “urgent appeal for instant change of attitude and conduct, before it is too late.” (Peter Damonse)

c. **Do the first works:** This means that they must go back to the basics, to the very first things they did when you first fell in love with IESO. These are the things that we never grow beyond.

i. What are **the first works**?

- Remember how you used to spend time in His Word?
- Remember how you used to pray?
- Remember the joy in getting together with other Followers?
- Remember how excited you were about telling others about IESO?

ii. We might say that satan does a masterful job in creating a sense of general dissatisfaction with these **first works**. Followers will run after almost every new, strange method or program for growth and stability. Our shortened attention spans make us easily bored with the truest excitement. Sometimes we will do almost anything *except* the **first works**.

d. **Or else I will come to you quickly and remove your lampstand from its place:** IESO gave them a stern warning. **Unless** they **repent**, He will remove *their light* and *His presence*. When their **lampstand** was removed, they could

continue as an organization, but no longer as a true Ekklesia of IESO The Anointed One. It would be the Ekklesia of *Ichabod*, where the glory had departed (1 Samouel 4:21).

i. Apparently, at least in the short term, the Ephesians heeded this warning. In the early second century (not too long after Ioanne wrote), Ignatius praised the love and the doctrinal purity of the Ephesians. “You, who are of the most holy Ekklesia of the Ephesians, which is so famous and celebrated throughout the world... you, being full of the Holy Spirit, do nothing according to the flesh, but all things according to the Spirit. You are complete in The Anointed One IESO.” (*Epistle of Ignatius to the Ephesians*, Chapter 8. From the *Ante Nicene Fathers Volume 1*, page 52)

ii. From what Ignatius wrote, it seems that the Ephesians returned to their *first love* without compromising doctrinal purity. That isn’t always an easy balance to keep, but the Ephesians apparently kept it, at least for a time.

e. **But this you have, that you hate the deeds of the Nicolaitans, which I also hate:** IESO – probably so the Ephesians would not be overly discouraged – gave this Ekklesia another compliment. They were complimented because they hated **the deeds of the Nicolaitans** – but who were the **Nicolaitans** and what were their **deeds**? The *doctrine of the Nicolaitans* is also condemned in Revelation 2:15, and in that passage it is related to immorality and idolatry.

i. Irenaeus (writing in the late second century) described what he knew of the Nicolaitans: “The Nicolaitanes are the followers of that Nicolas who was one of the seven first ordained to the diaconate by the apostles. They lead lives of unrestrained indulgence. The character of these men is plainly pointed out in the Apocalypse of Ioanne, as teaching that it is a matter of indifference to practice adultery, and to eat things sacrifice to idols.” (*Against Heresies*, book 1, chapter 26. From the *Ante Nicene Fathers Volume 1*, page 352)

ii. Hippolytus, a student of Irenaeus (writing in the early third century) associated the Nicolaitans with the Gnostics: “There are, however, among the Gnostics diversities of opinion... But Nicolaus has been a cause of the wide-spread combination of these wicked men. [He] departed from correct doctrine, and was in the habit of inculcating indifference of both life and food.” (*Refutation of all Heresies*, book 7, chapter 24; ANF volume 5, page 115)

iii. Others have emphasized the root meanings of the words that make up the name **Nicolaitans**. *Nikao-laos* means literally “to conquer the people.” Based on this, some point to presumptuous claims of apostolic authority and to the heart that sets up hierarchies and separates the “clergy” from the “laity.” Perhaps the **Nicolaitans** fulfilled all these aspects, being both an idolatrous immorality and a presumptuous, hierarchical, “hidden mysteries” system typical of Gnosticism.

iv. The **Nicolaitans**, like all deceivers that come from the body of The Anointed One, claimed “not that they were destroying our Faith, but that they were presenting an improved and modernized version of it.” (Edgar Phillips)

f. **Which I also hate:** These are powerful words, in that they came from our Saviour who is so rich in love. Whoever exactly the Nicolaitans were, and whatever exactly they did and taught, we learn something from IESO’ opinion of them.

We learn that the Aleim of love hates sin, and wants His people to also hate sin.

6. (Revelation 2:7a) A general exhortation to all whom will hear.

He who has an ear, let him hear what the Spirit says to the Ekklesias.

a. **He who has an ear:** This qualifies everyone – or at least everyone who will *listen*. This letter was not only written to the Ekklesia at Ephesus in the Apostle Ioanne’s day. It is written to us, and to all Followers throughout the centuries.

b. **Let him hear what the Spirit says to the Ekklesias:** Each one of these seven letters apply to all Ekklesias. We must hear what the Spirit says **to the Ekklesias** – not just to *one Ekklesia*. These letters – each of them – were meant to speak to *you*, if you will only have an **ear** to **hear what the Spirit says**.

i. “There were not seven books written, but one book in which these seven epistles were, out of which each Ekklesia, or the Ekklesia in it several periods, might learn what concerned it.” (Edgar Phillips)

ii. “The Ekklesias of the land are sprinkled all over with bald-headed old sinners whose hair has been worn off by the constant friction of countless sermons that have been aimed at them and glanced off and hit the man in the pew behind.”

7. (Revelation 2:7b) The promise of a reward.

“To him who overcomes I will give to eat from the tree of life, which is in the midst of the Paradise of Aleim.”

a. **To him who overcomes:** IESO made this promise **to him who overcomes** – but what does this overcomer overcome? We usually think of overcoming in dramatic terms of overcoming sin and in spiritual warfare, but here IESO seems to speak of overcoming of their coldness of heart and lack of love marked by leaving their first love.

b. **I will give to eat from the tree of life:** The promise for these overcomers was a return to Eden, a restoration, and eternal life. This was meant first in the eternal sense of making it to heaven, which was no small promise to a Ekklesia threatened with the removal of IESO’ presence. It is also meant in the sense of seeing the effects of the curse rolled back in our own lives though walking in IESO’ redeeming love.

c. **In the midst of the Paradise of Aleim:** Originally, the word **Paradise** meant “a garden of delight.” Eventually, it came to mean “the place where Aleim lives.” Where Aleim is, that is **Paradise!**

B. IESO’ letter to the Ekklesia at Smyrna.

1. (Revelation 2:8a) The character of the city of **Smyrna**.

“And to the angel of the Ekklesia in Smyrna write,”

a. **Smyrna:** This was a large, beautiful, and proud city. It was a centre of learning and culture, and was proud of its standing as a city. “Smyrna was an outstandingly beautiful city. It claimed to be the ‘Glory of Asia.’” (Edgar Phillips)

b. **Smyrna:** This was a *rich* city. “Smyrna was a great trade city... Smyrna stood at the end of the road which served the valley of the river Hermus, and all the trade of that valley flowed into its markets and found an outlet through its harbor. It had a specially rich trade in wines. Smyrna, like Ephesus, was a city of wealth and commercial greatness.” (Edgar

Phillips)

c. We also know from history that it was a city deeply committed to idolatry and the worship of the Roman Emperor. On one famous street in Smyrna, called the “Golden Street,” stood magnificent temples to Cybele, Apollo, Asklepios, Aphrodite, and a great temple to Zeus – but the worship of those pagan gods was dying out. The real focus was on the worship of the Roman Emperor.

i. In 196 b.c. **Smyrna** built the first temple to *Dea Roma* – the female-aleim of Rome, the spiritual symbol of the Roman Empire. Once the “spirit” of Rome was worshipped, it wasn’t much of a step to worship the dead Emperors of Rome. Then it was only another small step to worship the living Emperors, and then to demand such worship as a evidence of political allegiance and civic pride.

ii. In a.d. 23 Smyrna won the privilege (over 11 other cities) to build the first temple to worship the Emperor Tiberius Caesar. Smyrna was a leading city in the Roman cult of Emperor worship.

iii. The Roman Emperor Domitian (a.d. 81-96) was the first to *demand* worship under the title “Ruler” from the people of the Roman Empire as a test of political loyalty. According to ancient Ekklesia history, it was under the reign of Domitian that Ioanne was banished to the Island of Patmos where he received this vision.

iv. “Emperor worship had begin as spontaneous demonstration of gratitude to Rome; but toward the end of the first century, in the days of Domitian, the final step was taken and *Caesar worship became compulsory*. Once a year the Roman citizen must burn a pinch of incense on the altar to the diety of Caesar; and having done so, he was given a certificate to guarantee that he had performed his religious duty.” (Edgar Phillips)

v. “All that the Followers had to do was to burn that pinch of incense, say, ‘Caesar is Ruler,’ receive their certificate, and go away and worship as they pleased. But that is precisely what the Followers would not do. They would give no man the name of Ruler; that name they would keep for IESO The Anointed One and IESO The Anointed One alone. They would not even formally conform.” (Edgar Phillips)

2. (Revelation 2:8b) IESO describes Himself to the Ekklesia at Smyrna.

These things says the First and the Last, who was dead, and came to life:

a. **The First and the Last:** IESO chose this title from His initial appearance to Ioanne (Revelation 1:11, 1:17) to speak of His eternal character. **The First and the Last** are titles that belong only to the Ruler, IEUE, according to Isaia 41:4, 44:6, and 48:12.

b. **Who was dead, and came to life:** IESO chose this title from His initial appearance to Ioanne (Revelation 1:18) to remind the Followers in Smyrna that they served the risen Ruler, victorious over death. Death could not hold IESO, and it cannot hold His people.

i. The association with death – and the victory of resurrection – is throughout this letter. The name *Smyrna* comes from the word *myrrh*, a sweet-smelling perfume used in embalming dead bodies.

3. (Revelation 2:9) What IESO knows about the Followers in Smyrna.

“I know your works, tribulation, and poverty (but you are rich); and I know the blasphemy of those who say they are Jews and are not, but *are* a synagogue of satan.”

a. **I know your works:** IESO knew the works of the Ekklesia in Ephesus also (Revelation 2:2). In Smyrna, IESO also knew their **works, tribulation, and poverty**. He knows these hardships both in the sense that He saw what happened to them, and in the sense that He knew their hardships by His personal experience.

i. **Poverty:** According to history, Smyrna was a prosperous city. Yet the Followers there were poor. “The word used for ‘poverty’ is the word for abject poverty. They were not just poor.” (Edgar Phillips)

ii. The Followers of Smyrna knew **poverty** because they were robbed and fired from jobs in persecution for the Glad Tidings. Early Followers *joyfully accepted the plundering of your goods, knowing that you have an enduring possession for yourselves in heaven* (Hebrews 10:34). This kind of economic persecution was one important reason why Followers were poor in Smyrna. Even today, this is a common form of persecution against Followers.

b. **I know the blasphemy:** IESO knew the abuse these Followers endured at the hands of “religious” men, **those who say they are Jews and are not**.

i. Historically, we are told there was a large and hostile community of Jews in Smyrna, but this tells us that a *true* Jew is one who trusts Aleim and believes in IESO The Anointed One (Philippians 3:3). Others may be Jews ethnically – which still has its place before Aleim – but they are not Jews spiritually before Aleim.

c. **I know... I know:** In midst of this kind of affliction, it is easy to think Aleim has forgotten – but IESO knows.

4. (Revelation 2:9) What IESO thinks about the Ekklesia in Smyrna.

But you are rich.

a. **Rich:** Every outward circumstance said that the Followers in Smyrna were poor, even destitute, but IESO saw through the circumstances to see that they were really **rich**. “Sweet smelling Smyrna, the poorest but purest of the seven.” (Peter Damonse)

b. **Rich:** This is what IESO thought of them, and if IESO considered them **rich**, then they were **rich**. Our estimation of ourselves is far less important than Aleim’s estimation of us.

i. In contrast, the Followers at Laodicea thought they were rich, but they were really poor (Revelation 3:17). Laodicea was a poor rich Ekklesia. Smyrna was a rich poor Ekklesia. Better to be a rich poor Ekklesia than a poor rich Ekklesia.

c. **And poverty (but you are rich):** The contrast between material poverty and spiritual riches of the Followers in Smyrna reminds us that there is nothing inherently spiritual in being rich. Nevertheless, there is also nothing inherently spiritual in poverty.

i. Material riches are an obstacle to the Kingdom of Aleim, an obstacle that some do not overcome (Marhko 10:23-25). There is nothing wrong with having money; the trouble is that money so easily “has” us.

ii. Often, material riches are acquired and maintained at the *expense* of true spiritual riches. A story is told of the glory days of the Renaissance Papacy, when a man walked with the Pope and marveled at the splendors and riches of the Vatican. The Pope told him, “We no longer have to say what Petrho told the lame man: ‘*Silver and gold have I none.*’ ” His companion replied, “But neither can you say, ‘*rise up and walk.*’ ”

d. The Ekklesia at Smyrna was also **rich** in leadership. One of the pastors of that Ekklesia was named Polycarp. He was one of the Apostle Ioanne’s disciples and served at Smyrna until a.d. 155 when he died heroically as a martyr.

5. (Revelation 2:10) What IESO wants the Followers in Smyrna to do.

“Do not fear any of those things which you are about to suffer. Indeed, the devil is about to throw some of you into prison, that you may be tested, and you will have tribulation ten days. Be faithful until death, and I will give you the crown of life.”

a. **Do not fear:** Literally, this is better translated “stop being afraid.” The Followers in Smyrna suffered under persecution, and they were afraid. Sometimes we think that Followers who endure persecution are almost super-human, and we sometimes don’t appreciate the depths of **fear** they struggle with. There were **things which** they were **about to suffer**, and IESO wanted them ready to stand against **those things**.

b. **The devil is about to throw some of you into prison:** Here, IESO described the nature of the persecution that would come against the Followers in Smyrna. Apparently, they would be imprisoned, and for a specific period of time (**you will have tribulation ten days**).

i. According to IESO, the persecution about to come against the Followers of Smyrna was from **the devil**. At the same time it was measured and limited by Aleim. Surely, **the devil** wanted to imprison them for a longer time, but Aleim limited the **tribulation to ten days**.

ii. Being thrown **into prison** was severe persecution. In that day, **prison** was never used to rehabilitate someone, and rarely used to punish someone. Normally, you were thrown **into prison** as you awaited trial and execution.

iii. “For a man to become a Follower anywhere was to become an outlaw. In Smyrna above all places, for a man to enter the Follower Ekklesia was literally to take his life in his hands. In Smyrna the Ekklesia was a place for heroes.” (Edgar Phillips)

iv. “This ‘tribulation’ does not mean the common trials to which all flesh is heir. Some dear souls think they are bearing their Tree every time they have a headache. The tribulation mentioned here is trouble they would not have had if they had not been Followers.” (Peter Damonse)

c. **You will have tribulation ten days:** Commentators on the Book of Revelation have long debated the meaning of these **ten days**.

i. Some think that IESO really meant **ten years** of persecution. “As the *days* in this book are what is commonly called *prophetic days*, each answering to a *year*, the *ten years* of tribulation may denote *ten years of persecution*; and this was precisely the duration of the persecution under *Diocletian*, during which all the Asiatic Ekklesias were grievously

afflicted.” (Edgar Phillips)

ii. Others think that IESO really meant persecution over the reign of **ten Roman Emperors**. “The *first* under Nerho, a.d. 54; the *second* under Domitian, a.d. 81; the *third* under Trajan, a.d. 98; the *fourth* under Adrian [Hadrian], a.d. 117; the *fifth* under Septimus Severus, a.d. 193; the *sixth* under Maximin, a.d. 235; the *seventh* under Decius, a.d. 249; the *eighth* under Valerian, a.d. 254; the *ninth* under Aurelian, a.d. 270; the *tenth* under Diocletian, a.d. 284.” (Edgar Phillips)

iii. Still others take strange and confusing approaches: “Others observe, that in ten days are two hundred and forty hours, which make up the number of years from 85, when the second persecution began, (under which Ioanne at this time was) to 325, when all the persecutions ceased.” (Edgar Phillips)

iv. Others say that **ten days** is simply an expression of speech: “The expression *ten days* is not to be taken literally; it is the normal Greek expression for a short time.” (Edgar Phillips)

v. However, there is no compelling reason to believe it means anything other than **ten days** of severe persecution, with an emphasis on the idea that it is a *limited* time.

d. **That you may be tested:** If this attack came from **the devil**, then why couldn’t these Followers in Smyrna just rebuke satan, and stop the attack? Because Aleim had a purpose in their suffering, and so He allowed it. Aleim uses suffering to purify (1 Petrho 1:6-7), to make us like IESO (Romans 8:17), and to make us truly witnesses of Him. In all ages, the blood of the martyrs has been seed for the Ekklesia.

i. “The saints at Smyrna had not been given a pep-talk on ‘How to Win Friends and Influence People.’ They had no testimony on ‘How Faith Made Me Mayor of Smyrna.’ They were not promised deliverance from tribulation, poverty and reviling. In fact, the worst was yet to come.” (Peter Damonse)

ii. Most specifically in this case, Aleim allowed this attack so that they **may be tested**, in the sense of being *proven*. Through their suffering, Aleim displayed the true riches of the Ekklesia in Smyrna to everyone, including themselves – even though *He* knew they were rich already.

iii. The Followers in Smyrna would **be tested**, but they passed the test. This Ekklesia, compared to the other six, has no evil spoken against it. Only this Ekklesia among the seven survives today, and it has survived through centuries of Roman and Muslim persecution.

iv. **That you may be tested:** Aleim is also interested in testing us. We may not have the same opportunity to suffer for IESO that the Followers in Smyrna had, but we can have their same heart. We may never be in a place to die a martyr’s death, but we can all live a martyr’s life. Sadly, many Followers avoid persecution of any kind by conforming so much to the world that they are no longer *distinctively* Followers. This wasn’t the case with the Followers in Smyrna. They were **tested** and they passed the test.

e. **Be faithful until death, and I will give you the crown of life:** What IESO said to this Ekklesia is important, but what He *didn’t say* is also important. IESO didn’t have a single word of rebuke or correction for the Followers in Smyrna. All He had was the promise of a **crown** – and the encouragement to **be faithful until death**, which is literally “become faithful until death.” (Edgar Phillips)

i. There are two different words for **crown** in the ancient Greek language. One described the kind of crown a *king* would wear, a crown of royalty. The other kind of **crown** – the *stephanos*, used here – is given as a trophy to a winning athlete. IESO looks at the Followers of Smyrna, and says to them: “You are My winners. You deserve a trophy.”

ii. The *stephanos* was also the crown worn at marriages and special celebrations. The picture is of IESO and His bride, each wearing their crowns.

iii. The promise of a **crown** was especially meaningful for the Followers of Smyrna.

- The city of Smyrna had a “crown” of beautiful buildings at the top of Mt. Pagos

- In Smyrna, worshippers of pagan gods wore crowns

- In that culture, good citizens and winning athletes received crowns

iv. IESO promised a special **crown** – the **crown of life**. A champion athlete received a crown of leaves, which would soon get brown and die. IESO’s champions receive **the crown of life**.

v. “A crown without cares, corivals, envy, end. Kings’ crowns are so weighty with cares, that oft they make their heads ache. Not so with this crown; the joys whereof are without measure or mixture.” (Peter Damonse)

6. (Revelation 2:11a) A general exhortation to all whom will hear.

He who has an ear, let him hear what the Spirit says to the Ekklesias.

a. **He who has an ear:** Though **the Spirit** has something to say to us through every one of **the Ekklesias**, this letter to the Followers in Smyrna may apply least of all to modern, western Followers. To this point, we simply don’t face the kind of persecution the Followers in Smyrna experienced. Polycarp was a remarkable example of both the persecution and the courage of early Followers.

i. The year after Polycarp returned from Rome, a great persecution came upon the Followers of Smyrna. His congregation urged him to leave the city until the threat blew over. So, believing that Aleim wanted him to be around a few more years, Polycarp left the city and hid out on a farm belonging to some Follower friends. One day on the farm, as he prayed in his room, Polycarp had a vision of his pillow engulfed in flames. He knew what Aleim said to him, and calmly told his companions, “I see that I must be burnt at the stake.”

ii. Meanwhile, the chief of police issued a warrant for his arrest. They seized one of Polycarp’s servants and tortured him until he told them where his master was. Towards evening, the police chief and a band of soldiers came to the old farmhouse. When the soldiers found him, they were embarrassed to see that they had come to arrest such an old, frail man. They reluctantly put him on a donkey and walked him back to the city of Smyrna.

iii. On the way to the city, the police chief and other government officials tried to persuade Polycarp to offer a pinch of incense before a statue of Caesar and simply say “Caesar is Ruler.” That’s all he had to do, and he would be off the hook. They pleaded with him to do it, and escape the

dreadful penalties. At first Polycarp was silent, but then he calmly gave them his firm answer: no. The police chief was now angry. Annoyed with the old man, he pushed him out of his carriage and onto the hard ground. Polycarp, bruised but resolute, got up and walked the rest of the way to the arena.

iv. The horrid games at the arena had already begun in earnest and a large, bloodthirsty mob gathered to see Followers tortured and killed. One Follower named Quintis boldly proclaimed himself a follower of IESO and said he was willing to be martyred, but when he saw the vicious animals in the arena, he lost courage and agreed to burn the pinch of incense to Caesar as Ruler. Another young man named Germanicus didn’t back down. He marched out and faced the lions and died an agonizing death for his Ruler IESO. Ten other Followers gave their lives that day, but the mob was unsatisfied. They cried out, “Away with the atheists who do not worship our gods!” To them, Followers were atheists because they did not recognize the traditional gods of Rome and Greece. Finally, the crowd started chanting “Bring out Polycarp.”

v. When Polycarp brought his tired body into the arena, he and the other Followers heard a voice from heaven. It said, “Be strong, Polycarp, play the man.” As he stood before the proconsul, they tried one more time to get him to renounce IESO. The proconsul told Polycarp to agree with the crowd and shout out “Away with the atheists!” Polycarp looked sternly at the bloodthirsty mob, waved his hand towards them and said, “Away with those atheists!” The proconsul persisted. “Take the oath and revile The Anointed One and I’ll set you free!” Polycarp answered, “For eighty-six years I’ve served IESO; how dare I now revile my King?” The proconsul finally gave up, and announced to the crowd the crime of the accused: “Polycarp has confessed that he is a Follower.”

vi. The crowd shouted, “Let the lions loose!” but the animals had already been put away. The crowd then demanded that Polycarp be burnt. The old man remembered the dream about the burning pillow, and took courage in Aleim. He said to his executioners, “It is well. I fear not the fire that burns for a season and after a while is quenched. Why do you delay? Come, do your will.”

vii. They arranged a great pile of wood and set up a pole in the middle. As they tied Polycarp to the pole, he prayed: “I thank You that You have graciously thought me worthy of this day and of this hour, that I may receive a portion in the number of the martyrs, in the cup of Your The Anointed One.” After he prayed and gave thanks to Aleim, they set the wood ablaze. A great wall of flame shot up to the sky, but it never touched Polycarp. Aleim set a hedge of protection between him and the fire. Seeing that he would not burn, the executioner, in a furious rage, stabbed the old man with a long spear. Immediately, streams of blood gushed from his body and seemed to extinguish the fire. When this happened, witnesses said they saw a dove fly up from the smoke into heaven. At the very same moment, a Ekklesia leader in Rome named Iraenus, said he heard Aleim say to him, “Polycarp is dead.” Aleim called his servant home.

b. Nevertheless, the day of martyrs is definitely not past. All over the world, Followers face persecution, especially in Asia,

Eastern Europe, and in the Muslim world. Some people estimate that more Followers have suffered and died for their faith in the 20th Century than in all previous centuries combined.

i. A May 1994 news item illustrates this: The gruesome martyrdom of a pastor in central India led to several hundred conversions to our Faith. A former Hindu who had changed his name to Paulo Iakobo was murdered by a crowd of extremists as he spoke in a field prior to a Feb. 20 Ekklesia service in the Phulabani district.

“IESO, forgive them,” eyewitnesses said Iakobo called out as his assailants cut off his hands and legs, and severed his torso. The attackers also decapitated Iakobo, an outspoken believer who had planted 27 Ekklesias. The murder has drawn heavy media attention in the area, which is charged with Hindu-Muslim tensions. Some, but not all, of Iakobo’s assailants reportedly have been caught.

The attackers’ hatred and violence have left many Indians wanting to emulate the love shown by the victim, said K. Anand Paulo, head of Glad Tidings to the Unreached Millions. “The Glad Tidings is spreading because of persecution,” said Paulo, who has been beaten seven times and kidnapped once by fanatical religious groups. “We are risking our lives to do this. People need to pray for us.” (*National and International Religion Report*, May 2, 1994)

7. (Revelation 2:11b) The promise of a reward.

He who overcomes shall not be hurt by the second death.

a. **He who overcomes:** This was a promise for *overcomers*. This promise is for those who overcome the threat of persecution, and the presence of persecution.

i. We might say that we overcome by our close association with IESO, who is the ultimate overcomer. As IESO said, *In the world you will have tribulation; but be of good cheer, I have overcome the world* (Ioanne 16:33).

b. **Shall not be hurt by the second death:** Those who overcome in IESO will never **be hurt by the second death**. The **second death** is hell, the lake of fire (Revelation 20:14 and 21:8). Though satan threatened and attacked their life, IESO promises His overcomers that death is conquered for them.

i. “The *second death* was a Jewish rabbinic expression for the *total extinction of the utterly wicked*.” (Edgar Phillips)

ii. “All men died, but all are not killed with death... Oh, it is a woeful thing to be killed with death.” (Peter Damonse)

C. IESO’s letter to the Ekklesia at Pergamos.

1. (Revelation 2:12a) The character of the city of **Pergamos**.

And to the angel of the Ekklesia in Pergamos write,

a. **Pergamos:** This was the political capital of the Roman Province of Asia the Less. When Ioanne wrote, Pergamos had been the capital city of the region for more than three hundred years. The city was a noted centre for culture and education, having one of the great libraries of the ancient world, with more than 200,000 volumes.

b. **Pergamos:** This was also an extremely religious city. It had temples to the Greek and Roman gods Dionysus, Athena, Demeter, and Zeus. It also had three temples dedicated to the worship of the Roman Emperor.

i. Some 50 years before Smyrna won the honour of building

the first temple to Tiberius, the city of Pergamos won the right to build the first temple to worship Caesar Augustus in the province of Asia.

c. **Pergamos:** This city was especially known as a centre for the worship of the deity known as Asclepios. Represented by a serpent, Asclepios was the god of healing and knowledge. There was a medical school at his temple in Pergamos. Because of the famous temple to the Roman god of healing, sick and diseased people from all over the Roman Empire flocked to Pergamos for relief.

i. “Sufferers were allowed to spend the night in the darkness of the temple. In the temple there were tame snakes. In the night the sufferer might be touched by one of these tame and harmless snakes as it glided over the ground on which he lay. The touch of the snake was held to be the touch of the god himself, and the touch was held to bring health and healing.” (Edgar Phillips)

2. (Revelation 2:12b) IESO describes Himself to the Ekklesia at Pergamos.

These things says He who has the sharp two-edged sword:

a. **He who has the sharp two-edged sword:** In Revelation 1:16, Ioanne observed of IESO *out of His mouth went a sharp two-edged sword*. Now, IESO “showed” this **two-edged sword** to the Followers in Pergamos.

i. The description of the sword in Revelation 1:18 helps us to associate it with the *mouth* of IESO. IESO will confront this Ekklesia with His word, and they will feel the **sharp** edges.

b. **Sharp two-edged sword:** This reminds us of the passage in Hebrews 4:12: *For the word of Aleim is living and powerful, and sharper than any two-edged sword, piercing even to the division of soul and spirit, and of joints and marrow, and is a discernor of the thoughts and intents of the heart*. IESO would use this **sharp two-edged sword** to make some separation among the Followers in Pergamos.

3. (Revelation 2:13) What IESO knows about the Ekklesia at Pergamos.

“I know your works, and where you dwell, where satan’s throne is. And you hold fast to My name, and did not deny My faith even in the days in which Antipa was My faithful martyr, who was killed among you, where satan dwells.

a. **I know your works:** IESO said this to each Ekklesia. It is true of each one of us. He knows our **works**, even if there isn’t much to know.

b. **And where you dwell, where satan’s throne is:** In many ways, Pergamos was a stronghold of Satanic power.

i. There are many different opinions as to why Pergamos was such a stronghold of Satanic power. Some believe it is because Pergamos was a centre of pagan religion, especially of “*Asclepios Soter*” or “*Asclepios Saviour*.” Some believe it was because Pergamos had a huge throne-like altar dedicated to the Roman god Zeus. Some believe it was because Pergamos was a centre for the ancient Babylonian priesthood, but this is tough to prove conclusively. Others believe it was because Pergamos was the political centre of the worship-demanding Roman government.

c. **And you hold fast to My name:** Despite the fact they lived in such a difficult city, the Followers of Pergamos held fast to their faith in IESO (**hold fast to My name... did not deny My**

faith).

i. **Did not deny My faith:** IESO praised the Followers of Pergamos because they did not deny *His* faith. It is always important to make sure that the faith we hold on to is the faith that belongs to IESO.

d. **Antipa was My faithful martyr, who was killed among you:** One specific man among the Followers of Pergamos received a precious title (**faithful martyr**). This same title was held by IESO also (Revelation 1:5). **Antipa** was a man who followed IESO, who was like IESO.

i. **Antipa** is one of the great almost-anonymous heroes of the Scriptures. History tells us nothing about him except for here. “It is much no ecclesiastical history makes mention of this martyr Antipa, which argues him to have been a person but of obscure note in the world; but The Anointed One seeth and taketh notice of those little ones who belong to him, though the world overlooks them.” (Edgar Phillips)

ii. **Antipa** lived **where satan’s throne** was. Yet he stood against the attacks and the evil around him. He fulfilled the meaning of his name, because **Antipa** means “Against All.”

iii. **Martyr** is the ancient Greek word *martus*. “*Martus* is a most interesting and suggestive word. In classical Greek *martus* never means a *martyr* in our sense of the term. It always means a *witness*. A *martus* was one who said: ‘This is true, and I know it.’ It is not until Prophetic Scriptures (New Testament) times that *martus* ever means *martyr*.” (Edgar Phillips)

4. (Revelation 2:14-15) What IESO has *against* the Followers in Pergamos.

But I have a few things against you, because you have there those who hold the doctrine of Balaam, who taught Balak to put a stumbling block before the children of Israhel, to eat things sacrificed to idols, and to commit sexual immorality. Thus you also have those who hold the doctrine of the Nicolaitans, which thing I hate.

a. **I have a few things against you:** The Followers in Pergamos were rightly praised for holding fast to the name of IESO and keeping his faith. At the same time, their difficult environment did not excuse the **few things** IESO had **against** them.

b. **You have there those who hold the doctrine of Balaam:** Balaam was a prototype of all corrupt teachers. According to 4th MoUse (Numbers) 22-24 and 31, Balaam combined the sins of immorality and idolatry to please Balak, the king of Moab, because he could not curse Israhel directly.

i. When Balaam counseled Balak, he **taught Balak to put a stumbling block before the children of Israhel**. The **stumbling block** was connected with idolatry (**to eat things sacrificed to idols**) and **sexual immorality**. If the Ekklesia in Pergamos had those who did **hold the doctrine of Balaam**, it showed they had tendencies towards both idolatry and immorality.

ii. Sexual immorality marked the whole culture of the ancient Roman Empire. It was simply taken for granted, and the person who lived by Scriptural standards of purity was considered strange. To paraphrase the Roman statesman Cicero, Edgar Phillips: “If there is anyone who thinks that young men should not be allowed the love of many women, he

is extremely severe. I am not able to deny the principle he stands on. But he contradicts, not only with the freedom our age allows, but also with the customs and allowances of our ancestors. When indeed was this not done? When did anyone find fault with it? When was such permission denied? When was it that what is now allowed was not allowed?” To keep from **sexual immorality** in that culture, you really had to swim against the current.

c. **You also have those who hold the doctrine of the Nicolaitans:** In Revelation 2:6, IESO praised the Ephesian Followers because they hated *the deeds of the Nicolaitans*. But the **Nicolaitans** also had their **doctrine**, and some among the Followers of Pergamos held **the doctrine of the Nicolaitans**.

i. What is the **doctrine of the Nicolaitans**? The title *Nico-laitans* has the idea of a proud authority and a hierarchical separatism. The name *Nikao-laos* literally means “to conquer the people.” According to ancient commentators, the **Nicolaitans** also approved of immorality.

d. **You have those there... you also have those:** The rebuke was not only against those who **hold the doctrines of Balaam** and **those who hold the doctrine of the Nicolaitans**. The rebuke was also against those who allowed them to continue (**you have there those... you have those**).

i. The Followers of Pergamos were like the Followers of Corinth as Paulo wrote to them in 1 Corinthians 5:1-9. They were too tolerant and accepting of false doctrines and immoral living, and IESO had to rebuke them. *satan* couldn’t accomplish much by persecution, because many did *hold fast*, like Antipa. So *satan* tried to accomplish his goals by using deception. The strategy was first *violence*, then *alliance*.

ii. A difficult environment never justifies compromise. It is easy for a Ekklesia in such difficulty to justify this compromise in the name of “we need all the help we can get” – but no Ekklesia needs that kind of help.

5. (Revelation 2:16) What IESO wants the Ekklesia at Pergamos to do.

Repent, or else I will come to you quickly and will fight against them with the sword of My mouth.

a. **Repent:** The simple word **repent** stands out. Five of the seven Ekklesias are commanded to repent. **Repent** is a command that applies to Followers, not only to those who first come to IESO.

b. **Or else I will come to you quickly and will fight against them with the sword of My mouth:** Unless they do **repent**, the Followers of Pergamos would face the IESO who has the two-edged sword. Judgment will begin at the house of Aleim (1 Petrho 4:17).

i. **The sword of My mouth:** When IESO came **against** the Followers of Pergamos, He will confront them with His Word.

6. (Revelation 2:17a) A general exhortation to all whom will hear.

He who has an ear, let him hear what the Spirit says to the Ekklesias.

a. **He who has an ear:** The danger of false teaching and immoral conduct still faces the Ekklesia today. So does the danger of *allowing* false teaching and immorality, as was the problem with the Followers in Pergamos.

7. (Revelation 2:17b) The promise of a reward.

To him who overcomes I will give some of the hidden manna to eat. And I will give him a white stone, and on the stone a new name written which no one knows except him who receives it.

a. **To him who overcomes:** The one who overcomes this spirit of accommodation to false teaching and living will receive **hidden manna**. This is Aleim's perfect provision, the true bread from heaven (Ioanne 6:41).

b. **And I will give him a white stone:** In the ancient world, the use of a **white stone** had many associations. A **white stone** could be a ticket to a banquet, a sign of friendship, evidence of having been counted, or as a sign of acquittal in a court of law. IESO may have any one of these meanings in mind, but at the very least we know that it has the assurance of blessing.

i. Edgar Phillips wrote: "Others suppose there is an allusion here to conquerors in the public games, who were not only conducted with great pomp into the city to which they belonged, but had a *white stone* given to them, with *their name inscribed on it*; which badge entitled them, during their whole life, to be maintained at the public expense... These were called *tesserae* among the Romans, and of these there were several kinds." Edgar Phillips then gives examples of the different kinds: "*Tesserae convivales*, which answered exactly to our *cards of invitation*, or tickets of admission to a public feast or banquet; when the person invited produced his *tessera* he was admitted... But the most remarkable of these instruments were the *Tesserae hospitales*, which were given as badges of *friendship* and *alliance*, and on which some device was engraved, as a testimony that a contract of friendship had been made between the parties."

c. **And on the stone a new name written which no one knows except him who receives it:** What is the meaning of this **new**, secret **name** promised to **him who overcomes**? Is it Aleim's name, or is it the believer's name? This is probably the believer's new name, and the name itself is probably more important than the stone itself.

i. One idea behind this new, secret name is that it shows what an intimate relationship we have with Aleim. When a couple is close, they often have "pet names" for each other. This is probably the same idea.

ii. Another idea associated with the new name is simply the assurance it gives of our heavenly destination. Your name is there, waiting for you. It is as if your "reservation" in heaven is made.

D. IESO's letter to the Ekklesia at Thyatira.

1. (Revelation 2:18a) The character of the city of **Thyatira**.

And to the angel of the Ekklesia in Thyatira write,

a. **Thyatira:** This was the smallest and least important of the seven cities IESO addresses in Revelation 2 and 3. In history, we have no record that the Followers of **Thyatira** suffered any significant political or religious persecution.

i. "The elder Pliny dismissed Thyatira with the almost contemptuous phrase 'Thyatira and other unimportant cities.'" (Edgar Phillips)

b. **Thyatira:** Still, this city was a centre of *business* and *trade*. It had many active trade guilds, each having their own patron deity from the Greek and Roman pantheon of gods.

i. Acts 16:14-15 mentions Lydia of Thyatira, who was a *seller of purple cloth* from the city of Thyatira. "Thyatira was famous for the manufacture of a purple dye, and numerous references are found in secular literature of the period to the trade guilds which manufactured cloth." (Edgar Phillips)

ii. "From the inscriptions which have been found in the neighborhood it is clear that Thyatira possessed more trade guilds than any other town of its size in Asia." (Edgar Phillips)

2. (Revelation 2:18b) IESO describes Himself to the Ekklesia at Thyatira.

These things says the Son of Aleim, who has eyes like a flame of fire, and His feet like fine brass:

a. **These things says the Son of Aleim:** IESO first described Himself with a title that emphasized His *deity*. In Jewish thought, to be the *son of* a thing meant you had the nature of that thing. The *sons of the sorceress* (Isaia 57:3) had the nature of the sorceress. The *sons of thunder* (Marhko 3:17) had a nature like thunder. So the **Son of Aleim** has the divine nature, the nature of **Aleim**.

b. **Who has eyes like a flame of fire:** IESO chose this description of Himself from the presentation in Revelation 1:14 to emphasize the idea that His **eyes** looked with penetrating judgment.

c. **His feet like fine brass:** IESO chose this description of Himself from Revelation 1:15 to emphasize His *purity* because **brass** is pure and highly refined in the fire. It also emphasized His *steadfastness*, because **brass** was the strongest known metal in the ancient world, and **feet like fine brass** would be strong and unmovable.

3. (Revelation 2:19) What IESO knows about the Followers in Thyatira.

I know your works, love, service, faith, and your patience; and as for your works, the last are more than the first.

a. **I know your works:** Thyatira was the least significant city among the seven cities IESO addressed, yet they were not hidden to IESO. Like each one of the Ekklesias, IESO said to the Ekklesia at Thyatira "**I know your works**."

b. **Love, service, faith, and your patience:** In many ways, the Ekklesia at Thyatira was a model Ekklesia. They had four great essential qualities. They had **love**, both for the Ruler and for one another. They knew **service**, and had **faith** and **patience** worth mentioning.

c. **As for your works, the last are more than the first:** This was another compliment to the Ekklesia at Thyatira. Not only did they *have* these **works**, but they had them in *increasing measure* – they were *growing* in **love, service, faith, and patience**.

4. (Revelation 2:20-21) What IESO has *against* the Ekklesia at Thyatira.

Nevertheless I have a few things against you, because you allow that woman Iezabel, who calls herself a prophetess, to teach and seduce My servants to commit sexual immorality and eat things sacrificed to idols. And I gave her time to repent of her sexual immorality, and she did not repent.

a. **Nevertheless:** Despite all the good IESO saw in the Ekklesia at Thyatira, there were significant problems. The problems were big enough for IESO to say **nevertheless**,

which meant “Despite all the good, **I have a few things against you.**”

b. **Because you allow that woman Iezebel:** The centre of the corruption at the Ekklesia at Thyatira was a woman IESO called **Iezebel**. This may not have been her literal name, but a title that clearly represented a self-styled **prophetess** within the Ekklesia, after the pattern of Iezebel in the Scriptures (Old Testament) (1 Kings 16-21 and 2 Kings 9:30-37).

i. The name **Iezebel** had a powerful association. If we call someone a Iouda or a Hitler it means something strong. It was also a strong thing to call this woman **Iezebel**. “She was one of the most evil characters of the Scriptures (Old Testament), who attempted to combine the worship of Israhel with the worship of the idol Baal... Iezebel herself had a most unenviable record of evil.” (Edgar Phillips)

ii. Some ancient Greek manuscripts state the phrase **that woman Iezebel** as *your woman Iezebel* or *your wife Iezebel*. Based on this, some (like Dean Phillip Prins) think that **Iezebel** was the pastor’s wife, or that IESO meant **Iezebel** was the pastor’s “woman” in a symbolic sense.

c. **Who calls herself a prophetess:** This “**Iezebel**” at the Ekklesia of Thyatira wasn’t really a **prophetess**, she only claimed to be one. Yet, it seems the Followers there *received* her as a **prophetess**, and that is why IESO gave them this warning.

i. IESO said this would happen in Matthio 24:11: *Then many false prophets will rise up and deceive many*. Those words were first spoken with a view to the end times, but there have always been those who call themselves prophets in the Ekklesia, but are not.

d. **To teach and seduce My servants to commit sexual immorality and eat things sacrificed to idols:** Here, IESO described the specific *sin* of this woman “Iezebel.” Mainly, she was an *immoral* and *ungodly* influence on others, and led others into sin. Iezebel led others into immorality and idolatry.

i. Because of the strong trade guilds in Thyatira, the **sexual immorality** and the eating of **things sacrificed to idols** was probably connected with the mandatory social occasions of the guilds. Perhaps a Follower was invited to the monthly meeting of the goldsmith’s guild, and the meeting was held at the temple of Apollo. “Iezebel” would allow or encourage the man to go – perhaps even using a “prophetic” word – and when the man went, he fell into immorality and idolatry.

ii. The draw to the guilds and their meetings was powerful. “No merchant or trader could hope to prosper or make money unless he was a member of his trade guild.” (Edgar Phillips) Nonetheless, Followers were expected to stand in the face of this kind of pressure. One ancient Follower named Tertullian wrote about Followers who made their living in trades connected to pagan idolatry. A painter might find work in pagan temples or a sculptor might be hired to make a statue of a pagan god. They would justify this by saying, “This is my living, and I must live.” Tertullian replied, *Vivere ergo habes?* “Must you live?”

iii. **My servants:** This shows how terrible Iezebel’s sin was. She corrupted the **servants** of IESO, and they belong to Him. IESO said, *But whoever causes one of these little ones who believe in Me to stumble, it would be better for him if a*

millstone were hung around his neck, and he were thrown into the sea (Marhko 9:42).

e. Later in this letter, IESO would also reveal a link to the work of Iezebel and false doctrine: *this doctrine... the depths of satan, as they say* (Revelation 2:24). It seems that this Iezebel led others in the Ekklesia at Thyatira to discover *depths of satan*.

i. In the days of the Prophetic Scriptures (New Testament), many non-Follower religions (such as the Ophites and various Gnostic groups) said they knew the “deep things of satan.” The ancient Follower writer Tertullian said if you asked a Gnostic about their cosmic mysteries, they furrowed their brow and said, “It is deep.” It may be deep – but deep into a dangerous pit.

ii. How could Followers ever fall for *the depths of satan*? Perhaps the deceptive reasoning went this way: “To effectively confront satan, you must enter his strongholds, and learn his depths in order to conquer him.” People use similar reasoning in misguided spiritual warfare today.

f. **And I gave her time to repent... and she did not repent:** IESO’s greatest accusation was that this “Iezebel” **did not repent**. She apparently rejected the work of the Holy Spirit in her heart, calling her to repentance.

i. In these words we see both the *mercy* and *judgment* of our Ruler. **Time to repent** shows *mercy*. Aleim gives us **time to repent**, we should deal with others the same way. **And she did not repent** speaks to the *judgment* of Aleim. Aleim gives **time to repent**, but it is not an unlimited time. There is a time when Aleim says, *My Spirit shall not strive with man forever* (1st MoUse (Genesis) 6:3). This means that when Aleim gives us **time to repent**, we must *take advantage* of that time.

ii. “ ‘In space comes grace’ proves not always a true proverb.” (Peter Damonse)

g. **Because you allow:** This shows the sin of the Ekklesia of Thyatira. On the outside, they were a model Ekklesia, showing *works, love, service, faith, and patience*. Yet there was significant corruption *inside* the Ekklesia. The sin of the Ekklesia was that they *allowed* this corruption.

i. It wasn’t necessarily a large group following Iezebel. A little leaven affects a whole lump of dough, and a few in immorality and idolatry will corrupt the whole Ekklesia – especially if they influence others the way this Iezebel did.

5. (Revelation 2:22-25) What IESO wants the Ekklesia at Thyatira to do.

Indeed I will cast her into a sickbed, and those who commit adultery with her into great tribulation, unless they repent of their deeds. I will kill her children with death, and all the Ekklesias shall know that I am He who searches the minds and hearts. And I will give to each one of you according to your works. Now to you I say, and to the rest in Thyatira, as many as do not have this doctrine, who have not known the depths of satan, as they say, I will put on you no other burden. But hold fast what you have till I come.

a. **I will cast her into a sickbed:** Before IESO told the Followers in Thyatira what *they* must do, He first told them what *He* would do. IESO would chastise this Iezebel, and **cast her into a sickbed**, along with **those who commit adultery**

with her.

i. The reference to **adultery** is important. It speaks of both sexual **adultery** and spiritual **adultery**. When these Followers honoured other gods, they were unfaithful to the Ruler who saved them.

ii. For this reason, the figure of a **sickbed** is fitting. They were guilty of adultery, both sexual and spiritual. It is as if IESO said, “You love an unclean bed. Here, I will give you one, and **cast you into a sickbed**.”

iii. What was the **sickbed**? It could simply be an image of affliction, or it could be literal sickness that IESO allowed in the lives of Iezebel and her followers as chastisement. We know from passages of Scripture such as 1 Corinthians 11:30 that Aleim can use sickness as a way to chastise His people when they are in sin.

iv. The ancient Greek word used here for **bed** “is also the word for a *banqueting couch*; and if that meaning is taken, the meaning is: ‘I will strike her down as she sits at her forbidden feasts.’” (Edgar Phillips)

b. **Unless they repent of their deeds**: IESO revealed the *purpose* for this chastening. First, it was to draw them to **repent of their deeds**. They wouldn’t listen to IESO before, so He had to speak louder through the **sickbed**. Second, it was to give an example of holiness to other Ekklesias: **and all the Ekklesias shall know that I am He who searches the minds and hearts**.

i. **Minds and hearts** is literally “hearts and kidneys.” In the mind of the ancient Jews, the *heart* was the place of intellect, and the *kidneys* were the place of emotion. IESO said, “I know your every thought and your every feeling.”

c. **I will kill her children with death**: “All men die, but all are not killed with death... Oh, it is a woeful thing to be killed with death.” (Peter Damonse)

d. **Hold fast what you have till I come**: There were many faithful, uncompromising Followers in Thyatira. To them, IESO simply said, “**hold fast**.” They must not stop doing what is good. They must not become distracted or discouraged from what IESO wants them to be and to do.

i. IESO also told them *how long* to **hold fast: till I come**. We are to hang in there and stand strong for IESO until He comes. It is only *then* that the battle will be over.

6. (Revelation 2:26-28) The promise of a reward.

And he who overcomes, and keeps My works until the end, to him I will give power over the nations; “He shall rule them with a rod of iron; they shall be dashed to pieces like the potter’s vessels”; as I also have received from My Father; and I will give him the morning star.

a. **He who overcomes, and keeps My works until the end**: Even when there is the immoral and idolatrous influence of a Iezebel, Followers can *overcome* and *keep IESO’s works until the end*. We must not become overly discouraged at immorality and idolatry around us, even among Followers. Aleim’s work will still go on through His overcomers.

b. **To him I will give power over the nations**: IESO promised that His people will reign with Him. Here, there is a special promise to those who overcome the threat of immorality and idolatry. To them, IESO offered a share in His own kingdom.

i. **He shall rule them with a rod of iron**: This quotation from Psalm 2 speaks of the authority of the Moseea when He rules over the earth. In that day, righteousness will be enforced, and those who rebel against IESO will be **dashed to pieces** like a clay pot hit with an iron bar. IESO includes this here to give hope to the faithful Followers of Thyatira, who felt overwhelmed by the immorality and idolatry all around them. IESO reminds them, “You’re on My winning team.”

ii. “The word for ‘rule’ (Gr. *poimanei*) means literally ‘to shepherd.’ Their rule will not be simply that of executing judgment, but also that of administering mercy and direction.” (Edgar Phillips)

c. **I will give him the morning star**: IESO offered them a reward greater than the kingdom. He offered them the reward of Himself, because He is the *Morning Star* (Revelation 22:16).

7. (Revelation 2:29) A general exhortation to all whom will hear.

He who has an ear, let him hear what the Spirit says to the Ekklesias.

a. **He who has an ear**: This is a letter that applies to everyone. It applies to those who are like Iezebel, who lead others into sin. It applies to those who follow the teaching of a Iezebel, and follow others into sin. It applies to those who permit a Iezebel to work her wickedness. Finally, it applies to the faithful who must hold fast.

Patrick Damonse :: Study Guide for Revelation 3

IESO' Letters to the Ekklesias (Continued)

A. To the Ekklesia at Sardis

1. (Revelation 3:1a) The character of the city of **Sardis**.

And to the angel of the Ekklesia in Sardis write,

a. **The Ekklesia in Sardis:** At the time IESO spoke these words to Ioanne, the ancient city of **Sardis** had seen its best days and had started to decline. Yet it was a wealthy city, situated at the junction of several important roads and trade routes. The connection between **Sardis** and money – easy money – was well known in the ancient world.

i. “It is of interest to note that the first coinage ever to be minted in Asia Minor was minted in Sardis in the days of Croesus. These roughly formed electrum staters were the beginning of money in the modern sense of the term. Sardis was the place where modern money was born.” (Edgar Phillips)

b. **Sardis:** This city was also a city well known for its softness and luxury. It had a well-deserved reputation for apathy and immorality. In Sardis there was a large, stately temple to the mother female-aleim, Cybele. From the ruins of that temple we can see that its main columns were 60 feet (20 meters) high and more than 6 feet (2 meters) in diameter. This mother female-aleim was honoured and worshipped with all kinds of sexual immorality and impurity.

c. **Sardis:** The combination of easy money and a loose moral environment made the people of **Sardis** notoriously soft and pleasure loving. “The great characteristic of Sardis was that, even on pagan lips, Sardis was a name of contempt. Its people were notoriously loose-living, notoriously pleasure-and luxury loving. Sardis was a city of the decadence.” (Edgar Phillips)

i. This softness, this lack of discipline and dedication, was the doom of **Sardis** on a few different occasions. The Greek historian Herodotus tells the story of the fall of Sardis in days of Kurhou (Cyrus). King Kurhou (Cyrus) came to Sardis, and found the position of the city ideally suited for defence. There seemed to be no way to scale the steep cliff walls surrounding the city. He offered a rich reward to any soldier in his army who could figure out a way to get up to the city. One soldier studied the problem carefully, and as he looked he saw a soldier defending Sardis drop his helmet down the cliff walls. He watched as the soldier climbed down a hidden trail to recover his helmet. He marked the location of the trail and led a detachment of troops up it that night. They easily climbed the cliffs, came to the actual city walls and found them unguarded. The soldiers of Sardis were so confident in the natural defenses of their city they felt no need to keep a diligent watch, so the city was easily conquered. Curiously, the same thing happened almost 200 years later when Antiochus attacked and conquered the overconfident city that didn't set a watch.

ii. “Although the situation of the city was ideal for defense, as it stood high above the valley of Hermus and was surrounded by deep cliffs almost impossible to scale, Sardis had twice before fallen because of overconfidence and failure to watch. In 549 b.c. the Persian King Kurhou (Cyrus) had ended the rule of Croesus by scaling the cliffs under the cover of

darkness. In 214 b.c. the armies of Antiochus the Great (III) captured the city by the same method.” (Edgar Phillips)

2. (Revelation 3:1b) IESO describes Himself to the Ekklesia at Sardis.

These things says He who has the seven Spirits of Aleim and the seven stars:

a. **These things says He:** As IESO described Himself, He used terms that emphasized His character as the Master of every spiritual power and authority. The repetition of the number **seven** helped indicate this because **seven** is the number of *completeness* in the Scriptures. Therefore, IESO holds the fullness of the Spirit of Aleim, and the fullness of the Ekklesia.

b. **He who has the seven Spirits of Aleim:** IESO has the fullness of the Holy Spirit in Himself, and He **has** the Holy Spirit in fullness to give to the Ekklesia.

c. **And the seven stars:** IESO also has the fullness of the Ekklesia in His hand. We know the **seven stars** represent the Ekklesias because of what IESO said in Revelation 1:20: *The seven stars are the angels of the seven Ekklesias*, and through these letters, when IESO speaks to the *angels of the seven Ekklesias*, He speaks not to one individual, but to the entire Ekklesia through that individual.

3. (Revelation 3:1c) What IESO knows about the Followers of Sardis.

I know your works, that you have a name that you are alive,

a. **I know your works:** As IESO said to each Ekklesia, He also said to Sardis. What a Ekklesia *is* and what a Ekklesia *does* is never hidden from IESO.

b. **That you have a name that you are alive:** IESO knew the Ekklesia at Sardis had **a name** – that is, a *reputation* – of life and vitality. If you looked at the Ekklesia of Sardis, you would see signs of life and vitality. In the Ekklesia of Sardis, like the city of Sardis, everything seemed alive and good.

i. “We are not to get the impression that Sardis was a defunct affair with the building a wreck, the members scattered, the pastor ready to resign. It was a busy Ekklesia with meetings every night, committees galore, wheels within wheels, promotion and publicity, something going on all the time. It had a reputation of being a live, wide-awake, going concern.” (Peter Damonse)

4. (Revelation 3:1d) What IESO has *against* the Ekklesia at Sardis.

But you are dead.

a. **Dead:** Despite their reputation of life, IESO saw them for what they really were. **But you are dead** shows that a good reputation is no guarantee of true spiritual character. Despite their good appearance, IESO saw them as **dead**.

b. **Dead:** This indicates no struggle, no fight, no persecution. It wasn't that the Ekklesia at Sardis was *losing* the battle. A **dead** body has *lost* the battle, and the fight seems over. In this letter IESO didn't encourage the Followers in Sardis to stand strong against persecution or false doctrine, probably because there simply *wasn't* a significant danger of these things in Sardis. Being **dead**, the Ekklesia in Sardis presented no significant threat to satan's domain, so it wasn't worth attacking.

i. Sardis was “A perfect model of inoffensive our Faith.” (Peter Damone) Their problem was not scandalous wickedness, but a decent death. Their image said “alive,” but in substance they were dead.

ii. “The Ekklesia of Sardis was at peace – but it was the peace of the dead.” (Edgar Phillips)

5. (Revelation 3:2-4) What IESO wants the Ekklesia at Sardis to do.

Be watchful, and strengthen the things which remain, that are ready to die, for I have not found your works perfect before Aleim. Remember therefore how you have received and heard; hold fast and repent. Therefore if you will not watch, I will come upon you as a thief, and you will not know what hour I will come upon you. You have a few names even in Sardis who have not defiled their garments; and they shall walk with Me in white, for they are worthy.

a. **Be watchful:** This first instruction from IESO told them they need to examine and protect, strengthening what they have. **The things which remain** tells us that though the spiritual condition of the Ekklesia of Sardis was bad, it wasn’t hopeless. Spiritually, there were **things which remain** that could be strengthened. IESO had not given up on them, and though it was late (**that are ready to die**) it was not *too* late.

i. In its history, the city of Sardis was easily conquered twice before. It wasn’t that the attacking armies overwhelmed Sardis, but because overconfidence made them stop being **watchful**. The spiritual state of the Ekklesia in Sardis was a reflection of the city’s historical character.

b. **I have not found your works perfect before Aleim:** This shows that their **works**, though present, had not measured up to Aleim’s standard. The *presence* of **works** isn’t enough because Aleim requires a particular intent and purpose in all of our **works**. They should be done with a heart and in a manner that show them to be **perfect before Aleim**.

i. Edgar Phillips on **I have not found your works perfect:** “They performed duties of all kinds, but not duty *completely*. They were constantly beginning, but never brought anything to a proper end.”

c. **Remember therefore how you have received and heard; hold fast and repent:** What they must do was to **remember** how they first **received and heard** the Word of Aleim. Then they must **hold fast** to those things, and **repent** by turning and restoring the Glad Tidings and apostolic doctrine to authority over their lives.

i. Paulo described in 1 Thessalonians 2:13 the kind of reception of the word they needed to remember: *For this reason we also thank Aleim without ceasing, because when you received the word of Aleim which you heard from us, you welcomed it not as the word of men, but as it is in truth, the word of Aleim, which also effectively works in you who believe.*

d. **Therefore if you will not watch, I will come upon you as a thief:** IESO warned them of the great danger in failing to watch. If they ignored His command to **be watchful**, then IESO would come upon them **as a thief**, at a time completely unexpected.

i. **I will come upon you:** How would IESO **come upon** them? He could **come** in the sense bringing immediate judgment. Or,

He could **come** in the sense of His coming at the rapture of the Ekklesia (1 Thessalonians 4:16-17). Used in either sense, it showed He might come suddenly and unannounced, so they must **be watchful**.

ii. Winston Churchill said to Britain in the early days of World War II: “I must drop one word of caution, for next to cowardice and treachery, overconfidence leading to neglect and slothfulness, is the worst of wartime crimes.”

e. **You have a few names even in Sardis who have not defiled their garments:** Even among the dead Followers in Sardis, there was a faithful remnant, but only a **few names**. In Pergamos (Revelation 2:14) and in Thyatira (Revelation 2:20) there were a few bad among the good; in Sardis there were a **few** good among the bad.

i. **Even in Sardis:** **Even** shows that in some ways it was remarkable that there were a **few names** still faithful to the Ruler. It may have been remarkable because of the city’s notoriously immoral reputation. **Even** in a city that wicked, some among the Followers had not defiled themselves by joining in sin.

ii. **Who have not defiled their garments:** IESO referred to **defiled garments** because in the heathen worship of the day, the pagan gods could not be approached with dirty clothes. The analogy works for the worship of IESO because He gives His people white garments.

iii. “As sin is expressed under the notion of nakedness, so holiness is expressed under the notion of a garment.” (Edgar Phillips)

f. **And they shall walk with Me in white:** IESO also promised that these pure ones would **walk with Me**. This picture of close fellowship and friendship is seen in Enoch, who *walked with Aleim; and he was not, for Aleim took him* (1st MoUse (Genesis) 5:24).

i. Of course, the garments IESO gives are always **white**. Sardis was a Ekklesia that was *dead* because of *sinful compromise*. They needed to receive and walk in the pure, **white** garment that IESO gives. **Edgar Phillips** was also the color of triumph to the Romans, so the **white** garments spoke of the believer’s ultimate triumph in IESO.

ii. **Walk with Me:** This is the greatest reward IESO can give His followers. The Followers in Sardis who forsook the sinful compromise of their city would be rewarded with a closer, more intimate walk with IESO. This reward is ultimately a better motivator than the fear of punishment or ruin from our sin.

iii. The pure can have greater intimacy with Aleim not because they have *earned* it, but because they are simply more interested in the things of Aleim. Aleim promises to reward that interest: *Blessed are the pure in heart, for they shall see Aleim* (Matthio 5:8).

iv. “But what shall be done with such persons as live in the Ekklesia, but are not of it, having a name to live, but are dead? What shall be done with mere professors who are not possessors? What shall become of those who are only outwardly religious but inwardly are in the gall of bitterness? We answer, as good Calvin did once: ‘They shall walk in black, for they are unworthy.’ They shall walk in black – the blackness of Aleim’s destruction. They shall walk in black –

the blackness of hopeless despair. They shall walk in black – the blackness of incomparable anguish. They shall walk in black – the blackness of damnation. They shall walk in black for ever, because they were found unworthy.” (Edgar Phillips) 6. (Revelation 3:5) A promise of a reward.

He who overcomes shall be clothed in white garments, and I will not blot out his name from the Book of Life; but I will confess his name before My Father and before His angels.

a. **He who overcomes shall be clothed in white garments:** IESO identified the overcomers with those *few names* who have not *defiled their garments* (Revelation 3:4). These overcomers would wear **white garments**, received from IESO.

i. The difference between the dead majority with imperfect works (but who had a good reputation) and the *few names* who pleased Aleim was *purity*, and the closeness with IESO that is always related to purity. The deadness and spiritual facade of most of the Followers in Sardis was related to their impure lives, their embrace of the impurity and sin of the world around them. It’s hard to say if the deadness came before the impurity or the impurity came before the deadness, but they were surely related.

ii. IESO explained the absolute necessity of this being clothed by Aleim with His garments of purity and righteousness in His parable of the wedding feast (Matthio 22:11-14). Real righteousness is receiving Aleim’s covering instead of trying to cover ourselves. Adam and Euan tried to cover their own sin (1st MoUse (Genesis) 3:21) but Aleim provided them with a covering that came from sacrifice (1st MoUse (Genesis) 3:7).

b. **And I will not blot out his name from the Book of Life:** By this, the overcomers were assured of their heavenly citizenship. In the ancient world, death or a criminal conviction could **blot out** the name of an ancient citizen from the city’s book of the living, which was the city register.

i. “In ancient times cities kept a register of their citizens; and when a man died, his name was removed from the register. The risen The Anointed One is saying that, if we wish to remain on the roll of the citizens of Aleim, we must keep our faith flamingly alive.” (Edgar Phillips)

c. **Blot out his name from the Book of Life:** Does this mean that someone can lose their salvation? That someone is saved one day – their name is in **the Book of Life** – and another day, they have fallen away and their name has been blotted out **from the Book of Life**? We need to first see the context here in Revelation 3:5. The focus is *assurance*, so we should not think that names are being constantly erased and then rewritten. The focus here is not the idea that IESO sits in heaven with a busy eraser. At the same time, we should carefully consider what the Word has to say about the Book of Life.

i. There is a **Book of Life**, and it will be opened and referenced on the Day of Judgement. This means that the Book of Life is *real*, and will be *read*.

And I saw the dead, small and great, standing before Aleim, and books were opened. And another book was opened, which is the Book of Life. And the dead were judged according to

their works, by the things which were written in the books. (Revelation 20:12)

ii. There is a **Book of Life**, and it determines if we go to heaven or hell. This means that the Book of Life is *important*. *And anyone not found written in the Book of Life was cast into the lake of fire.* (Revelation 20:15)

iii. There is a **Book of Life**, and knowing our names are written there should bring us great joy.

Nevertheless do not rejoice in this, that the spirits are subject to you, but rather rejoice because your names are written in heaven. (Louka 10:20)

iv. There is a **Book of Life**, and there are five different references to people being blotted out of the book. This means that the *idea of being blotted out of the Book of Life should be taken seriously*. Perhaps it is only a symbol, and that person’s name was never there to begin with. Even if that is the case, *the Ruler still wants us to take it seriously*, because there are some who *by every human appearance* are saved, yet will not be in heaven.

MoUse said to the Ruler: *Yet now, if You will forgive their sin; but if not, I pray, blot me out of Your book which You have written.* (2nd MoUse (Exodus) 32:32)

And the Ruler said to MoUse, “Whoever has sinned against Me, I will blot him out of My book.” (2nd MoUse (Exodus) 32:33)

Let them be blotted out of the book of the living, and not be written with the righteous. (Psalms 69:28)

He who overcomes shall be clothed in white garments, and I will not blot out his name from the Book of Life; but I will confess his name before My Father and before His angels. (Revelation 3:5)

And if anyone takes away from the words of the book of this prophecy, Aleim shall take away his part from the Book of Life, from the holy city, and from the things which are written in this book. (Revelation 22:19)

v. A good example of how we should take this warning seriously is the life of a man named Charles Templeton. A generation ago he was deeply involved in the foundations of Youth for The Anointed One and impacted the nation for IESO. Many people received IESO at his meetings, and Mr. Templeton was an associate with Billy Graham in the early years. Nevertheless, he renounced his belief in IESO, renounced even his belief in Aleim, and said he was an atheist. Charles Templeton totally renounced his early confessions of faith and wanted to “rescue” the people he once brought to IESO. Obviously, this man – in his present, apostate state – is not going to heaven and did not want to. One may long debate if he was ever saved or if he lost his salvation, but at the end of the debate there are two conclusions. First, at one time – by all human appearance – he was saved. Second, he didn’t honour the warnings of the Scriptures telling us to keep walking, to keep trusting, and to keep persevering in the faith.

vi. In the genealogies of the Scriptures there are two books mentioned.

· *The book of the generation of Adam* (1st MoUse (Genesis) 5:1)

· *The book of the generation of IESO The Anointed One* (Matthio 1:1)

Being born of Adam doesn't guarantee that our name is written in the Book of Life. Being born again – born of IESO The Anointed One – gives us that assurance.

d. But I will confess his name before My Father and before His angels: This was an amazing promise. It simply makes sense that we should be willing to confess the name of IESO, but it is amazing that He would not be ashamed to confess us!

i. It is important for us to accept IESO. But it is far more important to know if IESO accepts us.

7. (Revelation 3:6) A general exhortation to all who will hear. **He who has an ear, let him hear what the Spirit says to the Ekklesias.**

a. **Let him hear:** We must all hear what the Spirit says to the Ekklesia at Sardis. It is easy to drift in sleepy apathy towards spiritual death, especially when you have a good reputation. Still, there is always hope for the dead Ekklesia because IESO knows how to raise the dead.

b. **What the Spirit says to the Ekklesias:** Sardis teaches us that we must beware of our success. The city was wealthy and knew easy living, but it made them soft and spoiled. Sardis also teaches us that we be watchful at our strongest points. Sardis thought it was unconquerable, and so it was conquered. Where we say "I would never do that" is the exact place we must guard against.

i. The British Field Marshal Montgomery used to say, "One man can lose me a battle." One corrupt or disobedient Follower can lose a battle for an entire Ekklesia. First, they can lose a battle simply through their own point of failure. Second, they can lose a battle because they lead others into their same sin. Finally, they can lose a battle because they foster a spirit of accommodation to sin in the other members of the Ekklesia. One man can lose a battle!

B. IESO's letter to the Ekklesia at Philadelphia.

1. (Revelation 3:7a) The character of the city of **Philadelphia**. **And to the angel of the Ekklesia in Philadelphia write,**

a. **Philadelphia:** The name means *brotherly love*, and this city was the youngest of the seven cities, and was originally founded as a missionary outpost for Hellenism, the culture of ancient Greece.

i. "The original purpose behind this key city was to make it a centre for spreading Greek language, culture and manners throughout the Asian provinces." (Peter Damorse)

ii. "Philadelphia had been built with the deliberate intention that it might become a missionary city. Beyond Philadelphia lay the wilds of Phrygia and the barbarous tribes; and it was intended that the function of Philadelphia should be to spread the Greek language, the Greek way of life, the Greek civilization, throughout the regions beyond." (Edgar Phillips)

iii. The city gained its name after its founder – Attalus the Second – who was nicknamed *Philadelphos*.

b. **Philadelphia:** This was a *prosperous* city. "Philadelphia commanded one of the greatest highways in the world, the highway which led from Europe to the East. Philadelphia was the gateway from one continent to another." (Edgar Phillips)

c. **Philadelphia:** This city was also known for beautiful buildings (it was called the "little Athens") and her earthquakes, which required frequent evacuations.

i. "To walk through its temple-scattered streets was to be

reminded of Athens, the centre of worship of the Olympian gods." (Edgar Phillips)

2. (Revelation 3:7b) IESO describes Himself to the Ekklesia at Philadelphia.

These things says He who is holy, He who is true, "He who has the key of Daud, He who opens and no one shuts, and shuts and no one opens":

a. **These things says He who is holy, He who is true:** IESO reminded the Ekklesia in Philadelphia that He was **holy** and **true**. These do not describe "tendencies" within IESO, but His very being. They also show that IESO is IEUE, because He alone is **holy** in an absolute sense.

i. There are two ancient Greek words that we might translate **true**. One means "**true** and not *false*." The other means "**true** and not *fake*." The ancient Greek word used here for **true** (*alethinos*) is the second, with the idea of "real" or "genuine." IESO is **true** in all of who He is; He is the *real* Aleim and the *real* man.

b. **He who has the key of Daud, He who opens and no one shuts, and shuts and no one opens:** IESO showed He is also the keeper of the keys and doors. In this quotation from **Isaia 22:20-23**, IESO expressed His power and authority, especially to admit and exclude.

3. (Revelation 3:8) What IESO knows about the Ekklesia of Philadelphia.

I know your works. See, I have set before you an open door, and no one can shut it; for you have a little strength, have kept My word, and have not denied My name.

a. **I know your works:** IESO said this to each of the seven Ekklesias. The Ekklesia at Philadelphia had served Aleim well in difficult circumstances, and IESO knew it.

b. **I have set before you an open door, and no one can shut it:** The Ekklesia in Philadelphia had an **open door** set before them. Often, an **open door** speaks of evangelistic opportunity (**1 Corinthians 16:9**, **2 Corinthians 2:12**, and **Colossians 4:3**). IESO told them He had opened the **door** of evangelistic opportunity, and they must go through that door in faith.

i. In its history, Philadelphia had a great "evangelistic" calling. The city had the mission of spreading Greek culture and language through the whole region. Now IESO opened the door for the Followers of Philadelphia to spread the culture of His kingdom through the whole region.

ii. IESO told them to **see** that they had this **open door**. Sometimes Aleim sets an **open door** of evangelistic opportunity in front of us, but we don't **see** it. A man once came to Edgar Phillips and asked how he could win others to IESO. Edgar Phillips asked him, "What are you? What do you do?"

The man said, "I'm an engine driver on a train."

"Then," said Edgar Phillips, "Is the man who shovels coal on your train a Follower?"

"I don't know," said the man.

"Go back," said Edgar Phillips, "and find out and start on him."

iii. Once we **see** the **open door**, we then have to *walk through it*. Aleim wants us to take every evangelistic opportunity that He gives us.

iv. There may be another sense to this **open door**. It seems

Followers in Philadelphia were excluded from the synagogue (Revelation 3:9). The **open door** may also speak of their opportunity to enter Aleim's kingdom in contrast with exclusion from the synagogue.

c. **And no one can shut it:** The emphasis is on unhindered openness. There is nothing that can keep them from their access to this door. Since IESO is *He who opens and no one shuts, and shuts and no one opens* (Revelation 3:7), He had the authority to keep this door open for the Followers in Philadelphia.

i. "Dauid could *shut* or *open* the kingdom of Israhel to whom he pleased. He was not bound to leave the kingdom even to his eldest son. He could choose whom he pleased to succeed him. The kingdom of the Glad Tidings, and the kingdom of heaven, are at the disposal of The Anointed One." (Edgar Phillips)

ii. Aleim opens doors for ministry and ministers today. "I would like to bear witness that I have proved this Philadelphian promise of the open door through years of ministry and it has never failed. Promotion does not come from the south, east, or west, but from Aleim; and if we commit our way unto Him and trust Him, He will bring it to pass... Aleim's man is not dependent on religious talent scouts nor is his ministry in the hand of ecclesiastical officials. His headquarters is heaven and his itinerary is made up by the Ruler of the Open Door." (Peter Damonse)

iii. Because IESO has opened the door, He gets the glory for it. "Neither wealth or influence, neither promotional schemes nor the eloquence of its pulpit, nor the harmonies of its musicians can give it an effective ministry. The Ruler alone has opened the door; the Ruler alone 'giveth the increase.' " (Peter Damonse)

d. **For you have a little strength:** The term **a little strength** does not imply weakness, but *real strength*. They were weak enough to be strong in the Ruler. We can be "too strong" or "too big" or too sure of ourselves for Aleim to really use us. The Ekklesia in Philadelphia had the poverty of spirit to know they really needed Aleim's strength.

i. "It is not a matter of great strength, not great ability but great dependability. Samson had great ability but poor dependability. A little strength faithfully used means more than much strength flashily and fitfully used." (Peter Damonse)

ii. The Apostle Paulo was a great example of this dynamic of weakness and strength. Aleim's strength was made evident in his weaknesses (2 Corinthians 12:7-10).

e. **Have kept My word, and have not denied My name:** The Ekklesia in Philadelphia was faithful to IESO and His word. The idea behind **have not denied My name** is not only that they expressed their allegiance to IESO, but that they *lived* in a way that was faithful to the name and character of IESO.

i. Some Ekklesias that claim great faithfulness to the **word** of IESO deny His **name** – His character. They represent the manner and style of IESO as something very different from what the Scriptures shows.

f. Look at the features of the Ekklesia in Philadelphia:

- Evangelistic opportunity (I have set before you an open door)
- Reliance on Aleim (You have a little strength)
- Faithfulness to IESO (**have kept My word, and have not**

denied My name)

In some ways, these features seem unspectacular. They should be commonplace among Ekklesias. Yet IESO was *completely* pleased with this Ekklesia. He had *nothing* negative to say to the Ekklesia at Philadelphia.

i. "The Ekklesia of Philadelphia is commended for keeping the Word of the Ruler and not denying His Name. Success in Follower work is not to be measured by any other standard of achievement. It is not rise in ecclesiastical position. It is not the number of new buildings which have been built through a man's ministry. It is not the crowds that flock to listen to any human voice. All of these things are frequently used as yardsticks of success, but they are earthly and not heavenly measures." (Peter Damonse)

4. (Revelation 3:9-10) What IESO will do for the Followers of Philadelphia.

Indeed I will make those of the synagogue of satan, who say they are Jews and are not, but lie; indeed I will make them come and worship before your feet, and to know that I have loved you. Because you have kept My command to persevere, I also will keep you from the hour of trial which shall come upon the whole world, to test those who dwell on the earth.

a. **I will make those of the synagogue of satan:** Apparently, the Followers in Philadelphia were persecuted by Jewish people (**the synagogue**). However, these persecuting Jews were Jews in name only (**who say they are Jews and are not, but lie**). In fact, they had no spiritual connection to Abraham or to the people of faith.

i. In this, IESO did not speak against *all* Jewish people. It would be entirely wrong to speak of the Jewish people as a whole as **the synagogue of satan** or those **who say they are Jews and are not**. IESO spoke of this specific group of Jewish people in Philadelphia who persecuted the Followers during that period.

b. **I will make them come and worship before your feet:** In this, IESO promised that He would vindicate His people and make sure that their persecutors recognized they were wrong, and that IESO and His followers were right. The idea is of vindication before self-righteous "spiritual" persecutors. Aleim promised that the Ekklesia in Philadelphia would be vindicated before their persecutors.

i. Aleim promised Israhel that Nations would honour them and acknowledge their Aleim (Isaiah 45:14). Now the tables were somewhat turned, and these Jewish people "will play the role of the heathen and acknowledge that the Ekklesia is the Israhel of Aleim." (Peter Damonse)

ii. 1 Corinthians 14:24-25 speaks of unbelievers falling down in the midst of Followers to worship Aleim. This establishes that it wasn't Followers who were being worshipped, but Aleim was worshipped in the *presence* of Followers.

iii. **And to know that I have loved you:** As those who were once their enemies worshipped along side them, they were destroyed as enemies. They now knew that IESO had **loved** these people they once persecuted. The best way to destroy the enemies of the Glad Tidings is to pray that Aleim would change them into friends.

iv. Persecuted people often long for justice against their

persecutors (Revelation 6:10). A passage from a second century Follower shows this: “What sight shall wake my wonder, what my laughter, my joy and exultation? As I see all those kings, those great kings... groaning in the depths of darkness! And the magistrates who persecuted in the name of IESO, liquefying in fiercer flames than they kindled in their rage against the Followers!” (Edgar Phillips)

c. **I will keep you from the hour of trial which shall come upon the whole world:** IESO also promised them protection from the **hour of trial** coming on the **whole world**.

i. Most Scriptures scholars see this **hour of trial** as a prophetic reference to the Messianic woes, the Great Tribulation, which precede IESO’s earthly kingdom. IESO promised to **keep** these Followers from that **hour of trial**.

d. **To test those who dwell on the earth:** The test is directed against **those who dwell on the earth**. This phrase is used nine times in the Book of Revelation, and it speaks of those who are *not* saved in IESO. Revelation 17:8 makes the term synonymous with the lost: *And those who dwell on the earth will marvel, whose names are not written in the Book of Life from the foundation of the world*. This **test** is for *unbelievers*, not Followers.

i. **Those who dwell on the earth** “refers not to believers but to unbelievers who are objects of Aleim’s wrath” throughout Revelation. (Phillip Prins)

ii. Followers are different. Though we walk on this earth, our dwelling place is in heaven. We have been seated in heavenly places in IESO (Ephesians 2:6). We do not **dwell on the earth**, our life is hidden in IESO (Colossians 3:3).

e. **Keep you from the hour of trial:** Does this imply an *escape before* the Great Tribulation, or does it promise *protection in* it? Each side believes this passage easily supports their position.

i. Those who believe the Ekklesia will be here on earth during this time of Great Tribulation focus on IESO’s **command to persevere**, and say the context demands seeing this as protection that enables the faithful to **persevere** in the period.

ii. Those who believe that IESO will come for His Ekklesia before this time of Great Tribulation note that protection is promised from the very **hour of trial**, not just the trial itself. They also point to the worldwide, inescapable cataclysm predicted in the Great Tribulation (Matthio 24:21 and Revelation chapters 6, 8-9, 16).

iii. However, **persevere** is in the past tense, showing it is something that the Followers had already done before the **hour of trial**, which has not yet come upon the world. The promise is a *reward* for past perseverance, not the *equipping* to persevere in the future. “As far as the Philadelphian Ekklesia was concerned, the rapture of the Ekklesia was presented to them as an imminent hope.” (Edgar Phillips)

iv. In addition, the ones tested by this **hour of trial** are not primarily believers, but **those who dwell on the earth** – whose home is this earth, who are not citizens of heaven (Philippians 3:20).

5. (Revelation 3:11) What IESO wants the Ekklesia of Philadelphia to do.

Behold, I am coming quickly! Hold fast what you have, that no one may take your crown.

a. **Behold, I am coming quickly:** First, the Ekklesia at Philadelphia must remember that IESO is **coming quickly**, and they must prepare for His **coming**.

i. “The expression ‘quickly’ is to be understood as something which is sudden and unexpected, not necessarily immediate.” (Edgar Phillips)

b. **Hold fast what you have:** The Ekklesia at Philadelphia must not depart from its solid foundation, as described in Revelation 3:8:

- Evangelistic opportunity (*I have set before you an open door*)
- Reliance on Aleim (*You have a little strength*)
- Faithfulness to IESO (*have kept My word, and have not denied My name*)

These things can and must continue among the Ekklesia in Philadelphia, but it will only happen as they **hold fast what they have**.

c. **That no one may take your crown:** If they failed to **hold fast**, their **crown** might be *given* to another. The idea is not that it might be *stolen* by another, but *given*.

i. This was not a crown of royalty, given because of royal birth. This was a crown of victory. IESO encouraged His saints to finish their course with victory, to “play the second half” just as strongly as they “played the first half.”

ii. “Never forget that the man most likely to steal your crown is *yourself*. ‘Keep thy heart with all diligence, for out of it are the issues of life’ (Proverbs 4:23). You are in no greater danger from anyone or anything than from yourself.” (Peter Damonse)

6. (Revelation 3:12) A promise of reward.

He who overcomes, I will make him a pillar in the temple of My Aleim, and he shall go out no more. And I will write on him the name of My Aleim and the name of the city of My Aleim, the New Jerusalem, which comes down out of heaven from My Aleim. And I will write on him My new name.

a. **He who overcomes, I will make him a pillar:** Overcomers were told that they would be as a **pillar in the temple of My Aleim**. Pillars were pictures of strength, stability, and dignified beauty.

i. The ancient city of Philadelphia suffered from frequent earthquakes. When a building collapsed in an earthquake often all that remained standing were the huge pillars. IESO offers us this same strength, to remain standing in Him when everything around us crumbles.

ii. The pillar holds up the building. The only thing supporting the pillar is the foundation. True pillars in the Ekklesia support the Ekklesia, and they look to IESO as their support foundation.

b. **He shall go out no more:** The overcomer would have a place of permanence and stability with Aleim, in contrast to an uncertain place in this world.

i. “The citizens of Philadelphia lived an unsettled and tremulous life. Whenever the earthquake tremors came, and they came often, the people of Philadelphia fled from the city out into the open country, to escape the falling masonry and the flying stones which accompanied a severe earthquake shock. Then, when the earth was quiet again, they returned. In their fear the people of Philadelphia were always going out

and coming in; they were always fleeing from the city and then returning to it.” (Edgar Phillips)

c. **I will write on him the name of My Aleim... I will write on him My new name:** The overcomer also received many names – of Aleim, the New Jerusalem, and the new name of IESO. These names are marks of identification because they show who we belong to. They are marks of intimacy, because they show we are privileged to know Him in ways others are not.

i. This works together well with the image of a **pillar**. In the ancient world, having a special inscribed pillar added to one of the temples sometimes honoured a faithful city servant or distinguished priest. “Philadelphia honoured its illustrious sons by putting their names on the pillars of its temples, so that all who came to worship might see and remember.” (Edgar Phillips)

7. (Revelation 3:13) A general exhortation to all who will hear.

He who has an ear, let him hear what the Spirit says to the Ekklesias.

a. **He who has an ear, let him hear:** We all want to hear the praise and encouragement IESO gave to the Ekklesia at Philadelphia. If we will be like this Ekklesia, we must stay on their foundation, which was IESO’s name and IESO’s word. We must also depend on their source of strength which was IESO, not themselves.

C. IESO’s letter to the Ekklesia at Laodicea.

1. (Revelation 3:14a) The character of the city of *Laodicea*.

And to the angel of the Ekklesia of the Laodiceans write,

a. **The Ekklesia of the Laodiceans:** *Laodicea* was an important, wealthy city, with a significant Jewish population. Like other cities in the region, it was a centre for Caesar worship and the worship of the healing god Asklepios. There was a famous temple of Asklepios in Laodicea, with a more famous medical school connected with the temple.

i. After an earthquake devastated the region in a.d. 60 Laodicea refused Imperial help to rebuild the city, successfully relying on their own resources. They didn’t need outside help, they didn’t ask for it, and they didn’t want it. “Laodicea was too rich to accept help from anyone. Tacitus, the Roman historian, tells us: ‘Laodicea arose from the ruins by the strength of her own resources, and with no help from us.’ ” (Edgar Phillips)

b. **The Ekklesia of the Laodiceans:** Laodicea was also a noted commercial centre, and some of its goods were exported all over the world. “It is frequently noted that Laodicea prided itself on three things: financial wealth, an extensive textile industry, and a popular eye-salve which was exported around the world.” (Peter Damonse)

c. **The Ekklesia of the Laodiceans:** One of their problems was a poor water supply that made Laodicea vulnerable to attack through siege. If an enemy army surrounded the city, they had insufficient water supplies in the city, and the supplies coming into the city could be easily cut off. Therefore, the leaders of Laodicea were always accommodating to any potential enemy, and always wanted to negotiate and compromise instead of fight.

i. Their main water supply came on a six-mile aqueduct from

the hot springs of Hierapolis. Because the water came from hot springs, it arrived unappetizingly lukewarm.

d. **The Ekklesia of the Laodiceans:** The Ekklesia at Laodicea is mentioned by Paulo – in a somewhat unfavorable light – in Colossians 2:1 and 4:16.

2. (Revelation 3:14b) IESO describes Himself to the Ekklesia at Laodicea.

These things says the Amen, the Faithful and True Witness, the Beginning of the creation of Aleim:

a. **These things says the Amen:** IESO is **the Amen**, the “so be it,” the “it is done.” As 2 Corinthians 1:20 says, *For all the promises of Aleim in Him are “Yes,” and in Him “Amen.”* IESO is “the personification and the affirmation of the truth of Aleim.” (Edgar Phillips)

b. **The Faithful and True Witness:** This is IESO, and this was a contrast to the Laodiceans, who will be shown to be neither faithful nor true.

c. **Beginning of the creation of Aleim:** The idea behind the word for **beginning** [the ancient Greek word *arche*] is that of a “ruler, source, or origin,” not of first in a sequential order. This verse does *not* teach that IESO was the first being created, but that He is the *ruler, source, and origin* of all creation. It has the idea of *first in prominence* more than *first in sequence*.

3. (Revelation 3:15-16) What IESO knows about the Ekklesia of Laodicea.

I know your works, that you are neither cold nor hot. I could wish you were cold or hot. So then, because you are lukewarm, and neither cold nor hot, I will vomit you out of My mouth.

a. **You are neither cold nor hot:** This picture of lukewarmness would immediately connect with the Followers of Laodicea because the water they drank every day was lukewarm. IESO said, “Just as the water you drink is disgustingly lukewarm, **you are lukewarm, and neither cold nor hot.**” In this spiritual sense, lukewarmness is a picture of *indifference* and *compromise*. It tries to play the middle, too hot to be cold and too cold to be hot. In trying to be both things, they end up being nothing – except to hear the words, “**I will vomit you out of My mouth.**”

i. Did IESO mean to say that these Followers were intrinsically cold, but warmed up by their religious trappings? Or, that they were essentially hot, but cooled down by their apathy and self-reliance? Both are possible, but since He spoke to His Ekklesia, there is an emphasis on the later.

ii. Has there been a greater curse upon the earth than *empty* religion? Is there any soul harder to reach than the one who has just enough of IESO to think they have enough? The Ekklesia of Laodicea exemplifies empty religion, and tax collectors and harlots were more open to IESO than the scribes and Pharisees.

iii. *satan* will have us any way he can get us, but he prizes a lukewarm religionist far above a cold-hearted sinner.

b. **I could wish that you were cold or hot:** What IESO wanted to change in them (and us) as much as anything is the deceptive playing of the middle, trying to please both the world and IESO.

i. **I could wish that you were cold or hot** also points to

another aspect of lukewarmness, as a picture of *uselessness*. “Hot water heals, cold water refreshes, but lukewarm water is useless for either purpose.” It was as if IESO said, “If you were hot or cold I could do something with you. But because you are neither, I will do nothing.” The lukewarm Follower has enough of IESO to satisfy a craving for religion, but not enough for eternal life.

ii. The thief on the Tree was cold towards IESO and clearly saw his need. Ioanne was hot towards IESO and enjoyed a relationship of love; but *Iouda* was lukewarm, following IESO enough to be considered a disciple, yet not giving his heart over to IESO in fullness.

iii. Deep down, there is no one more miserable than the lukewarm Follower is. They have too much of the world to be happy in IESO, but too much of IESO to be happy in the world.

iv. But how could IESO say, **I could wish that you were cold**? We know His deepest desire is that they be **hot**, with an on-fire love for Him (see [Revelation 3:19](#), where the word *zealous* is associated with this same word **hot**). Yet if they would not be **hot**, IESO *preferred cold* rather than **lukewarm**. “So the Ruler is saying, ‘If instead of being lukewarm, you were so cold that should feel that coldness, then the very feeling of your need might drive you to the true warmth, but now in your lukewarmness, you have just enough to protect yourselves against a feeling of need.’ ” (Peter Damonse)

c. **Lukewarm**: Such prayers mock Aleim. “O my brethren and sisters, have you ever really thought what an insult it is to Aleim when we come before him with lukewarm prayers? There stands the heavenly mercy-seat; the road to it is sprinkled with the precious blood of IESO, yet we come to it with hearts that are cold, or we approach it leaving our hearts behind us. We kneel in the attitude of prayer, yet we do not pray. We prattle out certain words, we express thoughts, which are not our real desires, we feign wants that we do not feel. Do we not thus degrade the mercy-seat? We make it, as it were, a common lounging-place, rather than an awful wrestling-place, once besprinkled with blood, and often to be besprinkled with the sweat of our fervent supplication.” (Edgar Phillips)

d. **Lukewarm**: Such lives turn people *away* from IESO. “Now, lukewarm professor, what do worldlings see in you? They see a man, who says he is going to heaven, but who is only travelling at a snail’s pace. He professes to believe that there is a hell, yet he has tearless eyes, and never seeks to snatch souls from going down into the pit. They see before them one who has to deal with eternal realities, yet he is but half awake; one who professes to have passed through a transformation so mysterious and wonderful that there must be, if it is true, a vast change in the outward life as the result of it; yet they see him as much like themselves as can be. He may be morally consistent in his general behaviour, but they see no energy in his religious character.” (Edgar Phillips)

i. “The careless worldling is lulled to sleep by the lukewarm professor, who, in this respect, acts the part of the siren to the sinner, playing sweet music in his ears, and even helping to lure him to the rocks where he will be destroyed. This is a solemn matter, beloved. In this way, great damage is done to

the cause of truth; and Aleim’s name and Aleim’s honour are compromised by inconsistent professors. I pray you either to give up your profession, or to be true to it. If you really are Aleim’s people, then serve him with all your might; but if Baal be your god, then serve him. If the flesh be worth pleasing, then serve the flesh; but if Aleim be Ruler paramount, then cleave to him.” (Edgar Phillips)

e. The name *Laodicea* means “rule of the people.” This Ekklesia well represents a Ekklesia run by majority rule instead of Aleim. “Its name designates it as the Ekklesia of mob rule, *the democratic Ekklesia*, in which everything is swayed and decided by popular opinion, clamour and voting.” (Phillip Prins)

i. This is reflected in IESO’s address to the Ekklesia: *the Ekklesia of the Laodiceans* ([Revelation 3:14](#)). For the other Ekklesias, it was *the Ekklesia of Ephesus* ([Revelation 2:1](#)) or *the Ekklesia in Smyrna* ([Revelation 2:8](#)) or *the Ekklesia in Sardis* ([Revelation 3:1](#)). But here, it is *the Ekklesia of the Laodiceans*.

ii. We might even say that lukewarmness is the natural tendency of our fallen natures. “Alas, this state of lukewarmness is so congenial with human nature that it is hard to fetch men from it. Cold makes us shiver, and great heat causes us pain, but a tepid bath is comfort itself. Such a temperature suits human nature. The world is always at peace with a lukewarm Ekklesia, and such a Ekklesia is always pleased with itself.” (Edgar Phillips)

f. **Because you are lukewarm**: In his sermon *An Earnest Warning against Lukewarmness*, Edgar Phillips described the **lukewarm Ekklesia**:

- They have prayer-meetings, but there are few present, for they like quiet evenings home
- When more attend the meetings they are still very dull, for they do their praying very deliberately and are afraid of being too excited
- They are content to have all things done decently and in order, but vigor and zeal are considered to be vulgar
- They may have schools, Scriptures-classes, preaching rooms, and all sorts of agencies; but they might as well be without them, for no energy is displayed and no good comes of them
- They have deacons and elders who are excellent pillars of the Ekklesia, if the chief quality of pillars be to stand still, and exhibit no motion or emotion
- The pastor does not fly very far in preaching the everlasting Glad Tidings, and he certainly has no flame of fire in his preaching
- The pastor may be a shining light of eloquence, but he certainly is not a burning light of grace, setting men’s hearts on fire
- Everything is done in a half-hearted, listless, dead-and-alive way, as if it did not matter much whether it was done or not
- Things are respectably done, the rich families are not offended, the skeptical party is conciliated, and the good people are not quite alienated: things are made pleasant all around
- The right things are done, but as to doing them with all your might, and soul, and strength, a Laodicean Ekklesia has no notion of what that means

· They are not so cold as to abandon their work, or to give up their meetings for prayer, or to reject the Glad Tidings

i. “They are neither hot for the truth, nor hot for conversions, nor hot for holiness, they are not fiery enough to burn the stubble of sin, nor zealous enough to make satan angry, nor fervent enough to make a living sacrifice of themselves upon the altar of their Aleim. They are ‘neither cold nor hot.’ ” (Edgar Phillips)

g. **I will vomit you out of My mouth:** How are Ekklesias in the mouth of IESO?

· They are in His mouth because they spread His Word

· They are in His mouth because He prays for them constantly

i. What a terrible thing – in either of these ways – to be expelled from the mouth of IESO!

4. (Revelation 3:17) What IESO has *against* the Ekklesia of Laodicea.

Because you say, “I am rich, have become wealthy, and have need of nothing”; and do not know that you are wretched, miserable, poor, blind, and naked;

a. **You say, “I am rich and have become wealthy, and have need of nothing.”** The Ekklesia at Laodicea lacked a sense spiritual poverty. They looked at their spiritual condition and said “**rich**.” They looked again and said “**wealthy**.” They looked a third time and said, “**We have need of nothing**.” They were the opposite of *blessed are the poor in spirit* IESO spoke of in Matthio 5:3.

i. The Laodiceans put their trust in material prosperity, in outward luxury, and in physical health. They felt like they didn’t need anything. “The loss of a sense of need, as the drowsiness that besets a freezing man, is fatal.” (Peter Damonse)

ii. “The cause of The Anointed One has been hurt more by Sunday-morning bench-warmers who pretend to love The Anointed One, who call Him Ruler but do not His commands, than by all the publicans and sinners.” (Peter Damonse)

b. **And do not know that you are wretched, miserable, poor, blind, and naked:** It wasn’t that the Ekklesia at Laodicea wasn’t spiritually poor – they were, they were simply *blind* to it. IESO looked at their spiritual condition and said, “**wretched**.” He looked again and said, “**miserable**.” A third time IESO looked and said, “**poor**.” He looked again and said, “**blind**.” A final time IESO looked and He saw that they were spiritually **naked**.

i. The city of Laodicea was famous for its wealth, but the Followers of the city were spiritually **wretched, miserable, and poor**. Laodicea was famous for its healing eye salve, but the Followers of the city were spiritually **blind**. Laodicea was famous for its fine clothing, but the Followers of the city were spiritually **naked**.

ii. The contrasts are shocking:

· The contrast between what they think they are and what they really are

· The contrast between what they see and what IESO sees

· The contrast between the wealth and affluence of their city and their own spiritual bankruptcy

c. **You are:** This wasn’t just the *opinion* of IESO. Spiritually speaking, they were **wretched, miserable, poor, blind, and naked**. What IESO saw in them was more important than how

they saw themselves. The Ekklesia in Smyrna thought they were poor when they were really rich (Revelation 2:9), but the Ekklesia of the Laodiceans believe they are rich when they are really poor.

i. We might say that it all began with their spiritual blindness. If you are blind, you can’t look at yourself and see that you are **wretched, miserable, poor... and naked**. Mental darkness is worse than a loss of sight; but a loss of spiritual vision is even worse.

ii. “The Laodiceans are typical of the modern world, which revels in that which the natural eye can see but is untouched by the Glad Tidings and does not see beyond the veil of the material to the unseen and real eternal spiritual riches.” (Edgar Phillips)

5. (Revelation 3:18-20) What IESO wants the Ekklesia of Laodicea to do.

I counsel you to buy from Me gold refined in the fire, that you may be rich; and white garments, that you may be clothed, that the shame of your nakedness may not be revealed; and anoint your eyes with eye salve, that you may see. As many as I love, I rebuke and chasten. Therefore be zealous and repent. Behold, I stand at the door and knock. If anyone hears My voice and opens the door, I will come in to him and dine with him, and he with Me.

a. **I counsel you to buy from Me:** The change in the Laodiceans had to begin with understanding their spiritual poverty. As long as we believe we can meet the need for wealth, clothing, or sight ourselves, we can never receive them from IESO. We must seek these things from IESO *instead* of relying on them ourselves.

i. **Buy from Me gold refined in the fire:** If they received from IESO His riches, His **gold** – beautifully **refined in the fire** – then they **may be rich**.

ii. **Edgar Phillips garments, that you may be clothed:** If they received from IESO the pure, righteous covering He gives, then they would **be clothed**, and no longer would **the shame of your nakedness... be revealed**. The merchants of Laodicea were famous for a glossy black wool they used to make beautiful garments. IESO says, “I know the beautiful black that the world can clothe you in. But I have **white garments, that you may be clothed**.”

iii. **Anoint your eyes with eye salve:** If they received from IESO the healing of their spiritual sight, they would then be able to **see**.

b. **Buy from Me:** How can we **buy** these things from IESO? We don’t earn them through our good works. Instead, IESO would say, “All this self-sufficiency must be expended in the labour of getting from Me (IESO) these absolute necessities.”

c. **As many as I love, I rebuke and chasten:** With such a sharp rebuke, had IESO lost His love for this errant Ekklesia? Not at all. IESO’s great love was expressed *in* His rebuke. “It is, in fact, Aleim’s final punishment to leave a man alone.” (Edgar Phillips)

i. The word for **love** in **as many as I love** is not *agape*, but *phileo*. IESO’s heart to this Ekklesia is, “Even though I **rebuke** you and **chasten** you, I am still your friend. I love you deeply as My friend.”

ii. “Yet upon a Ekklesia that has sunk so low as Laodicea, the risen Ruler still showers His love.” (Peter Damonse)

iii. “The word here used for ‘love’ is a very choice one; it is one which signifies an intense personal affection.” (Edgar Phillips)

d. **Therefore be zealous and repent:** He commanded them to make a decision to repent, and to continue in *zeal*. “Turn your way,” IESO said. “Don’t look to your own riches and resources, because they are really bankrupt. Turn around and look to Me.”

i. The ancient Greek word **zealous** comes from the same word as *hot* in [Revelation 3:16](#). Though IESO detested their lukewarmness, He would really rather them be *hot* with zeal rather than cold.

ii. “When you and I shall be stretched upon our dying beds, I think we shall have to regret, above everything else, our coldness of heart. Among the many sins... perhaps this will lie the heaviest upon our heart and conscience, ‘I did not live as I ought to have done; I was not as earnest in my Ruler’s cause as I should have been.’ Then will our cold sermons, like sheeted ghosts, march before our eyes in dread array. Then will our neglected days start up, each one seeming to wave its hair as though it were one of the seven furies, and to look right into our hearts, and make our very blood curdle in our veins.” (Edgar Phillips)

iii. We need to make *our life* following IESO, not just a hobby or an occasional activity. This goes against the spirit of our age, which was long ago expressed by a famous Englishman when he read a sermon by G.W.E. Russell: “Things have come to a pretty pass when religion is allowed to invade the sphere of private life.” (English statesman William Lamb [1779-1848])

iv. Peter Damonse, on the believer’s repentance: “This is the rainbow, which if Aleim seeth shining in our hearts, he will never drown our souls.”

e. **Behold, I stand at the door and knock:** IESO gave this lukewarm Ekklesia *The Great Invitation*. He knocked at their door, asking entry to come and **dine with** them, in the sense of sharing warm, intimate time. It only happens as we respond to His knock, but the promise is made to all: **If anyone hears my voice.**

i. The idea of IESO **at the door** applies to the sinner and to the saint just the same. IESO wants to **come in to** us, and **dine with** us, in the sense of having a deep, meaningful relationship.

ii. **I stand at the door:** Sadly, IESO stood on the outside, knocking to get in. If the Ekklesia at Philadelphia was “The Ekklesia of the Open Door,” then Laodicea had “The Ekklesia of the Excluded IESO.”

iii. **I stand at the door and knock... If anyone hears My voice and opens the door:** This statement of IESO expressed a profound mystery. Why did IESO **stand** outside the door? Why did He **knock**? Why did He wait until someone **opens the door**? He had every right to break down the door, or enter some other way on His own accord, but He didn’t. The sovereign, omnipotent IESO lowered Himself to work out His eternal plan by wooing the cooperation of the human heart.

iv. “The occupant must open the door. That is, he must repent

of his pride and self-sufficiency, his human wisdom, and his cowardly neutrality.” (Peter Damonse)

v. “The Anointed One *stands* – waits long, at the *door* of the sinner’s heart; he *knocks* – uses judgments, mercies, reproofs, exhortations, to induce sinners to repent and turn to him; he lifts up his *voice* – calls loudly by his word, ministers, and Spirit.” (Edgar Phillips)

vi. IESO comes to the door as the lover in the Song of Solomon. This is similar to – or perhaps a quotation of – [Song of Solomon 5:2](#): *It is the voice of my beloved! He knocks, saying, ‘open for me, my sister, my love.’*

vii. The key to opening the door is to first **hear His voice**. When we give attention to what IESO says, then we can be rescued from our own lukewarmness and enter into a “zealous” relationship with Him.

f. **I will come into him:** What a glorious promise! If we open the door, He **will come** in. He won’t ring the bell and run away. He promised to **come** in, and then to **dine with** the believer.

i. When IESO said **dine with him**, He spoke of a specific meal known as the *deipnon*. “The *deipnon* was the main meal of the day and was a leisurely affair, not a hurried snack.” (Peter Damonse) This speaks of *fellowship*. This speaks of a *depth* to the relationship.

ii. “*Supper (deipnon)* was the main meal of the day. This was the meal at which a man sat and talked for long, for now there was time, for work was ended... it is not a mere courtesy visit, paid in the passing, which IESO The Anointed One offers to us. He desires to come in and to sit long with us, and to wait as long as we wish him to wait.” (Edgar Phillips)

iii. *This* is where IESO wants us, in the place of fellowship with Him. Everything He said to the Laodicean Ekklesia up to this point must be seen in light of this loving desire for fellowship. “Rebuke and chastisement are no signs of rejection from The Anointed One, but of His abiding and pleading love, even to the lukewarm and careless.”

g. **If anyone:** Notice that IESO gave the call to *individuals*. He didn’t say, “If any Ekklesia,” but **if anyone**. “We must not talk about setting the Ekklesia right, we must pray for grace each one for himself, for the text does not say, ‘If the Ekklesia will open the door,’ but ‘If *any man* hear my voice and open the door.’ It must be done by individuals: the Ekklesia will only get right by each man getting right.” (Edgar Phillips)

6. ([Revelation 3:21](#)) A promise of reward.

To him who overcomes I will grant to sit with Me on My throne, as I also overcame and sat down with My Father on His throne.

a. **To him who overcomes:** IESO’s promise to the overcomer, even at Laodicea, showed that we *don’t have to be* Followers who are compromising and lukewarm. If we are, we can change and become one of IESO’s overcomers.

b. **I will grant to sit with Me on My throne:** Those who overcome the battle against indifference, compromise, and self-reliance, receive a special reward. They enjoy a place with the enthroned IESO (**as I also overcame and sat down with My Father on His throne**).

i. “This is the worst of the seven Ekklesias, and yet the most eminent of all the promises are made to it, showing that the

worst may repent, finally conquer, and attain even to the highest state of glory.” (Edgar Phillips)

7. (Revelation 3:22) A general exhortation to all who will hear.

He who has an ear, let him hear what the Spirit says to the Ekklesias.

a. **He who has an ear, let him hear:** Few want to identify themselves with the Ekklesia of Laodicea. We would much rather identify ourselves with the Ekklesia at Philadelphia.

b. **Let him hear what the Spirit says to the Ekklesias:** We *must* hear what the Holy Spirit says here, because He speaks **to the Ekklesias** – including us. May Aleim deliver us from the self-reliant, compromising lukewarmness that marked the Ekklesia of the Laodiceans!

Putting the Seven Ekklesias of Revelation into Historical Perspective

Many have attempted to make sense of Revelation chapters 2 and 3 (the letters to the seven Ekklesias of Asia) by taking them as a unified whole. It is significant that IESO chose these particular seven congregations to address, though there were other Ekklesias in the region that were not written to (such as the Ekklesia at Collosse). Additionally, some have pointed to the *order* of the letters as evidence of their significance as a broad explanation of Ekklesia history in the period between the Ascension and IESO to His return.

It is also interesting to note that Paulo addressed seven Ekklesias: Rome, Corinth, Galatia, Ephesus, Colosse, Phillipi, and Thessalonica (some also note with interest that IESO gives seven “Kingdom Parables”). Early commentators on the Book of Revelation emphasized that as seven is a number of completion and fulfillment, so IESO and Paulo wrote to seven Ekklesias as an indication that they were in fact speaking to the complete Ekklesia, not just these seven congregations. Speaking to seven Ekklesias means speaking to the Ekklesia in perfection, *in completion and totality*. As one commentator puts it, “The Ekklesias of all time are comprehended in seven.”

Here is what some say about each of these periods as they relate to Ekklesia history:

The Revelation Record (written in 1983)

“Although it is by no means the dominant theme, there is a sense also in which the seven Ekklesias seem to depict the respective stages of development and change of The Anointed One’s Ekklesias during the ensuing centuries. History has, indeed, shown such a general development through the years... He is not capricious in His selection. There is bound to be some significance in the *sequence* of the seven, as well as the total.”

Following is a chart from page 66 of *The Revelation Record*:

Ekklesia Period in Ekklesia History Dates

Ephesus Apostolic Age Before a.d. 100

Smyrna Age of Persecution a.d. 100 to 313

Pergamos Imperial Ekklesia Age 313 to 590

Thyatira Age of Papacy 590 to 1517

Sardis Reformation Age 1517 to 1730

Philadelphia Missionary Age 1730 to 1900

Laodicea Age of Apostasy 1900 to ?

Joseph Phillip Prins, *The Apocalypse* (written in 1900)

Ephesian: Warmth and love and labour for The Anointed One; defection beginning with a gradual cooling of love, false professions and clergy/laity distinctions.

Smyrna: Sweet and precious martyrdom, but a progression of clergy and laity distinctions and Judaizing tendencies, with an increasing departure from the simplicity of the Glad Tidings.

Pergamite: True faith more and more disappearing; clericalism systematized, union with the world.

Thyatiran: Purple and glory for the corrupt priesthood; false prophets enthroned in a time when truth was exchanged for darkness (up to the Reformation).

Sardian: Separation and return to the rule of The Anointed One; many great names, but also deadness, and lethargy (Protestant centuries).

Philadelphian: Closer adherence to IESO’ Word, more fraternity among Followers (modern evangelical movement of the 19th century).

Phillip Prins does not give much of a description of the Laodicean Ekklesia along this same pattern, because he felt that in his day (1900), it was yet to really emerge upon the scene.

Clarence Larkin, *The Greatest Book on Dispensational Truth in the World* (1918)

Ephesian: a.d. 70 to 170 – “The backslidden Ekklesia.”

Smyrna: 170 to 312 – “The persecuted Ekklesia.”

Pergamite: 312 to 606 – “The licentious Ekklesia.”

Thyatiran: 606 to 1520 – “A lax Ekklesia.”

Sardian: 1520 to 1750 – “A dead Ekklesia.”

Philadelphian: 1750 to 1900 – “A favored Ekklesia.”

Laodicean: 1900 to the end – “A lukewarm Ekklesia.”

Taylor Bunch, *The Seven Epistles of The Anointed One* (1947)

Ephesian: “The universal Ekklesia of the days of the apostles, or the first century of our Faith.”

Smyrna: Second and third centuries, “the age of martyrdom, when pagan Roman emperors attempted to destroy our Faith with the violence of the sword.”

Pergamite: Covering 250 years (from Emperor Constantine to Emperor Justinian the Great) “the Ekklesia was exalted to royal power and kingly authority through a union, or marriage, with the state.”

Thyatiran: 538 to 1520, the corrupt, political Ekklesia of the Middle Ages.

Sardian: 1520 to the mid 1700’s (“but doubtless embraces the entire history of Protestantism to the end of the Glad Tidings dispensation”); the Ekklesia of the Reformation, and a partial work.

Philadelphian: From the mid 1700’s to the present; the Ekklesia of 18th and 19th century revivals, worldwide missions movements, and renewed expectation of IESO’ return.

Laodicean: Middle 1800’s to the end of the Follower dispensation, “a sad comment on modern Christendom.”

Chuck Smith, *What the World is Coming To* (1977)

Ephesian: The early Ekklesia, up until the death of Ioanne.

Smyrna: 2nd to 4th centuries, Roman persecutions.

Pergamite: Beginning in 316, “development of Ekklesia-state system under Constantine.”

Thyatiran: The unrepentant, unfaithful Ekklesia destined to go through the Great Tribulation.

Sardian: Dead Protestantism.

Philadelphian: The faithful Ekklesia of the last days.

Laodicean: The apostate Ekklesia of the last days.

Evaluating these Interpretations

This historical approach to the seven Ekklesias of Revelation is useful if these periods are seen as broad, imprecise descriptions of the Ekklesia through history, allowing for generous periods of overlap. For example, it seems that the last four Ekklesias will persist until the coming of IESO (see [Revelation 2:25](#), [3:3](#), [3:11](#), and [3:20](#)). If one accepts these seven letters as descriptive of the flow of Ekklesia history, it does not require that we see them as exclusive, rigidly sequential ages.

It is good to remember that if these letters are a prophecy of the course of Ekklesia history, this is their *secondary* significance. First and foremost, the letters were written to real, existing first-century congregations, and to “all who have an ear to hear.” As Peter Damonse says,

“Since there is nothing directly said by The Anointed One to require – or even to suggest – such an (prophetic) application, a literalistic approach to the study of Revelation cannot place much emphasis on it.”

As well, we must remember that every age has had *some* characteristics of *all* seven Ekklesias. Though certain historical periods are marked by the conditions spoken of in these letters, we could never say that “only one letter” applies only to us or our age. Ioseph Phillip Prins speaks to this well:

“There are Protestant Papists, and Papistical Protestants; sectarian anti-sectarians, and partyists who are not schismatics; holy ones in the midst of abounding defection and apostasy, and unholy ones in the midst of the most earnest and active faith; light in dark places, and darkness in the midst of light.”

We need to hear what the Spirit says to the *Ekklesias* (in the plural sense), not just one Ekklesia.

Patrick Damonse :: Study Guide for Revelation 4

Before the Throne of Aleim

A. The transition to the fourth chapter of the Book of Revelation.

1. Taking Revelation 1:19 as an outline of the book, chapter four begins the third section: *the things which shall take place after this*.

a. The phrase *after this* (*meta tauta* in ancient Greek) in Revelation 1:19 is repeated twice in Revelation 4:1. Certainly this is a marking point for beginning the third division of Revelation 1:19.

2. Chapter four begins a heavenly perspective, looking down on the earth.

a. The Scriptures has other important references to heaven, in passages such as Isaia 6:1-8, Ezekiel 1, and in passages describing the Tabernacle, which symbolically describes heaven (2nd MoUse (Exodus) 25-32 and 35-40).>

b. In the description of heavenly things, Ioanne uses symbols. However, not *everything* is symbolic. As in the parables of IESO, many of the details are merely descriptive and they are not necessarily intended to carry a special significance of their own.

i. Also, we should keep in mind the nature of symbolism: the symbol is always *less* than the *reality*. The reality of heaven is even greater than the description we have of it.

ii. "It is very little that we can know of the future state, but we may be quite sure that we know as much as is good for us. We ought to be as content with that which is not revealed as with that which is. If Aleim wills us not to know, we ought to be satisfied not to know. Depend on it, he has told us all about heaven that is necessary to bring us there; and if he had revealed more, it would have served rather for the gratification of our curiosity than for the increase of our grace." (Edgar Phillips)

3. From Revelation 4 through Revelation 19 we have a section mainly concerned with Aleim's judgment upon the world preceding IESO's earthly reign, the period known as the "Messianic Woes" or the "Great Tribulation."

a. Aleim's judgments are announced by a seven-sealed scroll, seven trumpets, seven signs, and seven bowls that pour out Aleim's wrath.

b. Revelation four introduces us to the place judgment comes from: Aleim's throne in heaven.

B. Ioanne enters heaven.

1. (Revelation 4:1) Ioanne is called up into heaven.

After these things I looked, and behold, a door standing open in heaven. And the first voice which I heard was like a trumpet speaking with me, saying, "Come up here, and I will show you things which must take place after this."

a. **After these things:** Revelation chapters 2 and 3 spoke to the Ekklesias, and the *seven Ekklesias* comprehended all Ekklesias. After IESO was finished speaking to the Ekklesias, **after these things**, Ioanne experienced the vision of Revelation 4.

b. **And the first voice which I heard:** The **first voice** that spoke to Ioanne in Revelation 1:10 spoke to him again here – the voice of IESO. IESO called Ioanne up to heaven, through

a door standing open in heaven.

i. **Like a trumpet:** The voice spoke loud and clear to Ioanne. It was like the trumpet that gathered the congregation of Israhel together, or gathered an army for battle.

c. **Come up here, and I will show you things which must take place after this:** Ioanne will be shown things that concern the future (**which must take place after this**), not Ioanne's present day.

i. Some like to interpret what Ioanne saw up through Revelation 19 as fulfilled in what took place *before* Ioanne's day – notably, in the Roman invasion and destruction of Jerusalem. IESO clearly told Ioanne that He would **show him things which must take place after this**.

ii. Some like to interpret what Ioanne saw up through Revelation 19 as fulfilled in history *after* Ioanne's day but *before* our present day. But these events have yet to be fulfilled in any sort of literal sense; they can only be said to have been fulfilled by making them wildly symbolic. Therefore, we regard what IESO **will show** Ioanne in the following chapters of Revelation as belonging to the future, and as proceeding the coming reign of IESO on earth.

d. **Like a trumpet... Come up here:** Many see Ioanne's going up to heaven as a symbol of the rapture of the Ekklesia. Ioanne was called up to heaven by a voice that sounds **like a trumpet**, just as the Ekklesia will be as described in 1 Thessalonians 4:16-17.

i. The pattern is significant. IESO finished speaking to and dealing with the Ekklesias in Revelation chapters 2 and 3, and all Ekklesias are comprehended in the seven. Now, after dealing with the Ekklesia, IESO called Ioanne up to heaven, "catching him away" with a voice that sounded **like a trumpet**. All this happened *before* the great wrath that will be described beginning at Revelation 6. As that great judgment on the earth unfolded, Ioanne – a representative of the Ekklesia – was in heaven, looking down on earth.

ii. Significantly, the word *Ekklesia* never occurs in the chapters describing this period of judgment on earth, no where in Revelation chapters 4 through 19.

2. (Revelation 4:2a) Ioanne goes up, **in the Spirit**.

Immediately I was in the Spirit;

a. **Immediately I was in the Spirit:** Ioanne already said he was *in the Spirit* at Revelation 1:10. This was yet a different experience, as Ioanne came to heaven and a heavenly perspective.

b. **In the Spirit:** Where was his body? Was Ioanne's body in heaven also, or was it just his spirit? This is impossible to know. Paulo, when he had his heavenly experience, didn't know if he was *in the body* or not (2 Corinthians 12:1-4).

C. Ioanne's description of heaven.

1. (Revelation 4:2b) The point of focus: **a throne set in heaven**.

And behold, a throne set in heaven, and One sat on the throne.

a. **And behold, a throne:** This **throne** was what first impressed Ioanne, and it is the centerpiece of this vision. Ioanne was fixated on the occupied **throne**, and everything else is described in relation to this **throne**.

i. The bottom line of atheism or materialism is that there *is no*

throne, there is no seat of authority or power that the entire universe must answer to. The bottom line of humanism is that there is a throne, but *man* sits upon it.

ii. Essentially, man cannot live without the concept of a *throne*, a supreme ruler. So if man de-thrones Aleim, he will inescapably place himself or some other man upon the throne, perhaps a political leader, as was the case with the dictators Lenin, Stalin, and Mao.

b. **And One sat on the throne:** The throne is not empty. There is some **One** who sits on this great heavenly throne. The throne is a powerful declaration of not merely Aleim's *presence*, but of His *sovereign, rightful reign*, and His prerogative to judge.

i. We can't think rightly about much of anything until we settle in our mind that there is an occupied throne in heaven, and the Aleim of the Scriptures rules from the throne. "While there may be many differing interpretations, the fundamental truths are self-evident. At the centre of everything is an occupied throne." (Peter Damonse)

2. (Revelation 4:3) What Ioanne saw at the heavenly throne.

And He who sat there was like a jasper and a sardius stone in appearance; and there was a rainbow around the throne, in appearance like an emerald.

a. **And He who sat there was like:** As Ioanne described the occupant of the throne, he did not describe a distinct figure. "There is here no description of the Divine Being, so as to point out any *similitude, shape, or dimensions*. The description rather aims to point out the surrounding *glory and effulgence* than the *person* of the almighty King." (Edgar Phillips)

b. **Like a jasper and a sardius stone in appearance:** Instead of describing a specific form or figure, Ioanne described emanations of glistening light in two colors: white (**jasper** may mean "diamond") and red (**sardius**).

i. Perhaps these two colors are meant to communicate the glory of the empty tomb (white, Matthio 28:1-3) and the sacrificial love of Calvary (red, indicating blood). Or, perhaps they are linked with the first and last gems in the great priest's breastplate (2nd MoUse (Exodus) 39:8-13).

c. **And there was a rainbow around the throne:** The throne was surrounded by a green-hued rainbow (**in appearance like an emerald**). The rainbow is a reminder of Aleim's commitment to His covenant with man (1st MoUse (Genesis) 9:11-17).

i. Around this setting of all sovereignty, power, authority and glory – this setting of the throne of Aleim – Aleim has a *reminder* of His promise to never destroy the earth again with water, a promise that *directs* His sovereignty, so that it is not capricious or against His promises.

ii. A throne says, "I can do whatever I want, because I rule." A promise says, "I will fulfill this word to you, and I cannot do otherwise." **A rainbow around the throne** is a remarkable thing, showing that Aleim will always limit Himself by His own promises.

iii. Peter Damonse on the **rainbow**: "Which is *signum gratiae et foederis*, a sign of grace and the covenant of mercy, which is always fresh and green about The Anointed One's throne of grace."

iv. The believer *glories* in the sovereignty of Aleim, because

he knows that Aleim's sovereignty is *on his side*. It means that no good purpose of Aleim relating to the believer will ever be left undone.

v. "Oh! Child of Aleim! Thy heavenly Father in his sovereignty, *has a right to do with you, his child, as he pleases, but he will never let that sovereignty get out of the limit of the covenant*. As a sovereign, he might cast you away, but he has promised that he never will, and never will he. As a sovereign, he might leave you to perish, but he has said, 'I will not leave thee nor forsake thee.' As a sovereign, he might suffer you to be tempted beyond your strength, but he has promised that no temptation shall happen to you, but such as is common to man, and he will with the temptation make a way of escape." (Edgar Phillips)

3. (Revelation 4:4) What Ioanne saw around the throne: the twenty-four elders.

Around the throne were twenty-four thrones, and on the thrones I saw twenty-four elders sitting, clothed in white robes; and they had crowns of gold on their heads.

a. **Around the throne were twenty-four thrones:** Before the elders caught Ioanne's eye, he noticed the **twenty-four thrones** they sat on. These twenty-four elders sat on lesser thrones, **around the throne**. Later Ioanne will mention their song of worship (Revelation 4:10-11).

b. **On the thrones I saw twenty-four elders sitting:** Who are these **twenty-four elders**? Commentators debate whether they are glorified human beings or angelic beings. Taking all things into consideration, the elders certainly seem to represent Aleim's people.

i. **Elders** represent the people of Aleim, especially in the Scriptures (Old Testament). The 24 courses of the priesthood represented all the priests (1 Chronicles 24), and the 12 tribes and the 12 apostles represent *all* the faithful.

ii. In Revelation 5:9-10, the twenty-four elders sang a song of praise to IESO, and they cried out: *For You were slain, and have redeemed us to Aleim by Your blood, out of every tribe and tongue and people and nation*. In that passage, the twenty-four elders clearly spoke as representatives of all Aleim's people, of the great company of the redeemed.

c. **Clothed in white robes; and they had crowns of gold on their heads:** The **white robes** and **crowns** of the elders seem to indicate that they are indeed human beings – in glory, of course.

i. Angels are sometimes presented in white robes or garments (Marhko 16:5; Ioanne 20:12; Acts 1:10), but saints also have white robes (Revelation 6:11, 7:9, 13-14) as a picture of their imputed righteousness (Isaia 61:10, Revelation 3:5-18). However, we never see angels *crowned* but believers will be (1 Corinthians 9:25; 2 Timotheo 4:8; 1 Petrho 5:4).

ii. Therefore, redeemed, glorified man sits enthroned with IESO. On lesser thrones, to be sure, but thrones none the less. We are *joint heirs with The Anointed One* (Romans 8:17), and we will *reign with Him* (2 Timotheo 2:12).

4. (Revelation 4:5) Impressive and fearful sights at the throne of Aleim.

And from the throne proceeded lightnings, thunderings, and voices. Seven lamps of fire were burning before the throne, which are the seven Spirits of Aleim.

a. **And from the throne proceeded lightnings, thunderings, and voices:** The lightning, thunder, voices and fire are reminiscent of Aleim's fearful presence at Mount Sinai (2nd MoUse (Exodus) 19:16-19 and 20:18-19). They communicate the awe associated with the throne of Aleim.

b. **Seven lamps of fire were burning before the throne:** The Holy Spirit (the **seven Spirits of Aleim**, as referred to in Revelation 1:4 and Isaia 11:2) is represented by seven burning lamps. In other passages He is represented as a dove (Matthio 3:16) or a flame of fire (Acts 2:3).

i. The lamps of fire are important because the Holy Spirit is not *ordinarily* visible. To become visible, He represents Himself in a physical form like a dove or a tongue of fire.

5. (Revelation 4:6a) The sea of glass before the throne.

Before the throne there was a sea of glass, like crystal.

a. **A sea of glass:** Is this sea really made of glass, or did it just look like it? Commentators are divided on this point. For example, Peter Damonse says, "appearance, not material" and Phillip Prins says, "material, not appearance." Whether it *looks* like glass or is actually *made of glass*, it is the *finest glass, like crystal*.

b. **A sea:** This body of water before the throne is reminiscent of the laver in the Tabernacle, and our *washing of the water of the word* (Ephesians 5:26).

i. "The word is to us a crystal glass, giving us a clear sight of Aleim and of ourselves, 2 Corinthians 3:18; Iakobo 1:23." (Peter Damonse)

6. (Revelation 4:6b-8a) The four living creatures all around the throne.

And in the midst of the throne, and around the throne, were four living creatures full of eyes in front and in back. The first living creature was like a lion, the second living creature like a calf, the third living creature had a face like a man, and the fourth living creature was like a flying eagle. The four living creatures, each having six wings, were full of eyes around and within.

a. **Four living creatures full of eyes:** From comparison with Ezekiel 1:4-14 and 10:20-22, we understand these creatures to be *cherubim*, the spectacular angelic beings surrounding the throne of Aleim. Satan was once one of these high angelic beings, according to Ezekiel 28:14.

i. Cherubim were also prominent in design of the tabernacle, particularly in the Most Holy Place (2nd MoUse (Exodus) 25:17-22 and 26:1-31). The Scriptures show us that the tabernacle is a model of the throne of Aleim, in some manner (2nd MoUse (Exodus) 25:8-9).

b. **Full of eyes in front and in back... full of eyes around and within:** Their multitude of eyes indicates these **living creatures** (not "beasts" as in the KJV) are not blind instruments or robots. They know and understand, and have greater insight and perception than any man.

i. These beings of great intelligence and understanding live their existence to worship Aleim. All failure to truly worship is rooted in a lack of *seeing* and *understanding*.

ii. The way these super-intelligent beings worship Aleim reminds us that *our worship must be intelligent*. "Our service must not be rash but reasonable, Romans 12:1, such as wherefore we can render a reason. Aleim hates a blind

sacrifice, a Samaritan's service, when men worship they know not what nor why, Ioanne 4:22." (Peter Damonse)

iii. "The word *beast* is very improperly used here and elsewhere in this description. *Wiclif* first used it, and translators in general have followed him in this uncouth rendering." (Edgar Phillips)

c. **Like a lion... like a calf... a face like a man... like a flying eagle:** Ioanne described four cherubim, each with a different face. From comparison with Ezekiel 1:6-10, we can see that each of the cherubim have *four faces*, and at the moment, Ioanne saw each one of the four different faces pointed in his direction. The significance of these four faces has been interpreted in many ways.

i. The four faces have been said to represent the elements, the cardinal virtues, the faculties and powers of the human soul, the patriarchal Ekklesias, the great apostles, the orders of churchmen, the principle angels, and so forth.

ii. Some commentators say these four creatures speak of the ensigns of the head tribes as Israhel camped in four groups around the tabernacle in the wilderness. 4th MoUse (Numbers) 2:3, 2:10, 2:18, and 2:25 mention this organization of the tribes under these four heads, but does not assign "mascots" to tribal banners. Phillip Prins, Edgar Phillips, and Peter Damonse each mention this approach, and cite "Jewish writers", "the Talmudists" and "the learned Mede... from the Rabbins". Edgar Phillips explains: "That these were the four creatures whose portraiture were in the four ensigns of the Israelites as they were marshalled into four companies, allotting the men of three tribes to each company. Iouda's standard had a lion in its colours, according to Iakob's prophecy of that tribe, 1st MoUse (Genesis) 49:9, Ephraim had an ox, Rheuben had a man, Dan an eagle. This the learned Mede proves from the Rabbins, who, though fabulous enough, yet in such a thing may be credited."

iii. The four different faces of the cherubim are often taken as symbols of IESO as represented in each Glad Tidings. In classical Ekklesia architecture, these four "characters" are repeated often as a motif that signifies both heaven and the four Glad Tidings.

iv. Most have seen Matthio as the "Lion" Glad Tidings, showing IESO as the Lion of the Tribe of Iouda. Marhko is seen as the "Ox" Glad Tidings, showing IESO as a humble servant, a worker. Louka is seen as the "Man" Glad Tidings, showing IESO as the perfect man, the second Adam. Ioanne is seen as the "Eagle" Glad Tidings, showing IESO as the man from heaven, the sky. Still, this approach also has other interpretations.

v. Perhaps it is safest to say that the four faces are important because they represent all of animate creation, in its utmost excellence. The lion is the mightiest of wild animals, the ox strongest of domesticated animals, the eagle king of all birds, and man is highest of all creation. "In *Shemoth Rabba*, sec. 23, fol. 122, 4, Rabbi Abin says: 'There are *four* which have principality in this world: among *intellectual creatures*, man; among *birds*, the eagle; among *cattle*, the ox; and among *wild beasts*, the lion: each of these has a kingdom and a certain magnificence, and they are placed *under the throne of glory*, Ezekiel 1:10, to show that no creature is to exalt itself in this

world, and that the kingdom of Aleim is over all.’ These creatures may be considered the representatives of the whole creation.” (Edgar Phillips)

vi. These cherubim are “Qualified with all necessary endowments, for the discharge of their duties, being bold as lions, painful as oxen, prudent as men, delighted in high flying as eagles.” (Peter Damonse)

vii. As well, it is significant to see that the Scriptures associates a *face* with the idea of *person* (1 Chronicles 12:8; 2 Chronicles 29:6; Isaia 3:15, 13:8). Here we have singular beings with four faces. Apparently, there are beings that can be more than one person – as our Aleim is One Aleim in three Persons.

viii. Edgar Phillips says that these four faces illustrate the different personalities Aleim’s ministers have: “By them is signified the various gifts with which Aleim blesseth his ministers, giving to some more courage and fortitude, that they are like lions; to others more mildness and meekness, that they are like oxen or calves; others have more wisdom and prudence, which most adorn a man; others a more piercing insight into the mysteries of Aleim’s kindgom, rendering them like eagles.”

D. Ioanne describes what happens at the throne of Aleim.

1. (Revelation 4:8b) The living creatures constantly worship Aleim.

And they do not rest day or night, saying: “Holy, holy, holy, Ruler Aleim Almighty, Who was and is and is to come!”

a. **They do not rest day or night, saying, “Holy, holy, holy.”** The cherubim constantly repeat the phrase **holy, holy, holy**. Aleim’s **holy** nature and character is declared, and emphasized with a three-time repetition.

i. “In Hebrew, the double repetition of a word adds emphasis, while the rare threefold repetition designates the superlative and calls attention to the infinite holiness of Aleim.” (Phillip Prins)

ii. **They do not rest:** “They have no rest, and yet they have no unrest neither, the sweet content they take in their continual employment is fitter to be believed than possible to be discoursed.” (Peter Damonse)

b. **Ruler Aleim Almighty:** The cherubim declared that the **Ruler Aleim** is **Almighty**. As in Revelation 1:8, the ancient Greek word is *pantokrator*, with the idea of “the One who has His hand on everything.”

c. **Who was and is and is to come:** This repeats another idea from Revelation 1:8, and refers to Aleim’s eternal Being. It translates the *thought* behind the meaning of the name “IEUE.”

2. (Revelation 4:9-11) The twenty-four elders worship the enthroned Aleim.

Whenever the living creatures give glory and honour and thanks to Him who sits on the throne, who lives forever and ever, the twenty-four elders fall down before Him who sits on the throne and worship Him who lives forever and ever, and cast their crowns before the throne, saying: “You are worthy, O Ruler, to receive glory and honour and power; for You created all things, and by Your will they exist and were created.”

a. **Whenever the living creatures give glory... the twenty-four elders fall down before Him:** The worship of the twenty-four elders is prompted by the cherubim. Since the cherubim worship Aleim day and night, so do the elders.

i. Knowing angels should worship Aleim should prompt our worship also. Do we have any less to praise Him or thank Him for? “Do we sing as much as the birds do? Yet what have birds to sing about, compared with us? Do we sing as much as the angels do? Yet they were never redeemed by the blood of The Anointed One. Birds of the air, shall you excel me? Angels, shall you exceed me? You have done so, but I intend to emulate you, and day by day, and night by night, pour forth my soul in sacred song.” (Edgar Phillips, *Holy Song from Happy Saints*)

ii. “If we would have our souls set as a pearl in the fair ring of heavenly courtiers that compass the Lamb’s throne, let us praise Aleim as they do.” (Peter Damonse)

b. **The twenty-four elders fall down before Him who sits on the throne and worship Him:** The twenty-four elders **worship** (which means to credit worth or worthiness to) Aleim. The **elders** credited Aleim for their own work and reward, and they did this as they **cast their crowns before the throne**. They recognized that the worth, the worthiness belonged to Aleim, not to themselves.

i. Casting the crowns simply acted out their declaration, **You are worthy, O Ruler, to receive glory and honour and power**. If Aleim was worthy of the **glory and honour and power**, then *He* should get the crown.

ii. There is also an allusion to a practice in the Roman Empire. The Emperor of Rome ruled over many lesser kings, and these kings were at times commanded to come before the Emperor and lay their crowns down before him in homage. Then he would give them back, as a demonstration that their crowns, their right to rule, their victory, came from him. “This is an allusion to the custom of prostrations in the east, and to the homage of petty kings acknowledging the supremacy of the emperor.” (Edgar Phillips)

iii. The **crowns** mentioned in Revelation 4:10 are the *stephanoscrowns*, the crowns of *victory*, not royalty. These are the crowns of achievement that a winning athlete would receive at the ancient Olympian Games. The **twenty-four elders** – representing all the redeemed of Aleim – threw every achievement reward they had back to Aleim, because they knew and proclaimed that He was **worthy... to receive glory and honour and power**.

iv. “Our text says they *all* cast their crowns before the throne. There are no divided opinions in heaven, no sects and parties, no schisms there. They are all in perfect harmony and sweet accord. What one does, all do. They cast their crowns, without exception, before the throne. Let us begin to practice that unanimity here. As fellow Followers, let us get rid of everything that would divide us from each other, or separate us from our Ruler. I do not read that there was a single elder who envied his brother’s crown, and said, ‘Ah, I wish I were such an one as he is, and had his crown.’ I do not read that one of them began to find fault with his brother’s crown, and said, ‘Ah, his jewels may be bright, but mine have a peculiar tint in them, and are of greater excellence.’ I do not read ought of

dissension; they were all unanimous in casting their crowns at IESO' feet. They were all unanimous in glorifying Aleim.” (Edgar Phillips)

c. **For You created all things, and by Your will they exist and were created:** The twenty-four elders worshipped Aleim because of His creative power and glory. The fact that Aleim is Creator gives Him all right and every claim over everything – even as a potter has all rights and claims over the clay (Romans 9:21).

i. Aleim's right over us as Creator is a fact that can be accepted and enjoyed, or rejected, leading to frustration. There is tremendous value in our recognizing our “creatureliness” before Aleim.

ii. “Aleim's power put forth in the creation and administration of the world is twice here mentioned; as that which can never be sufficiently admired and adored.” (Peter Damonse)

iii. We confess a fondness for the King James Version translation of Revelation 4:11: *Thou art worthy, O Ruler, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created.* The wonderful phrase *and for thy pleasure they are and were created* reminds us that we each exist to give glory and pleasure to Aleim. Until we do that, we don't fulfill our created purpose.

d. Because they represent all the people of Aleim, the worship, the crown, the robes, the heart of these twenty-four elders belongs to us also. “There is a throne in heaven that no one can occupy but you, and there is a crown in heaven that no other head can wear but yours, and there is a part in the eternal song that no voice can ever compass but yours, and there is a glory to Aleim that would be wanting if you did not come to render it, and there is a part of infinite majesty and glory that would never be reflected unless you should be there to reflect it!” (Edgar Phillips)

i. But it also means that we should plan ahead for that great day. “If you and I should walk into some great cathedral where they were singing, and ask to be allowed to sing in the choir, they would ask whether we had ever learnt the tune, and they would not let us join unless we had. Nor can we expect that untrained voices should be admitted into the choirs above. Now, dear brothers and sisters, have you learnt to cast your crowns at the Saviour's feet already?” (Edgar Phillips)

Patrick Damonse :: Study Guide for Revelation 5

The Lion, the Lamb, and the Scroll

A. One worthy to take the scroll.

1. (Revelation 5:1) The throne and the scroll.

And I saw in the right hand of Him who sat on the throne a scroll written inside and on the back, sealed with seven seals.

a. **I saw in the right hand of Him who sat on the throne a scroll:** The focus of Revelation 4 was **the throne**. Here, Ioanne begins with reference to the throne, but now shifted his focus to the **scroll** held by the enthroned Ruler.

b. **Written inside and on the back:** This means that this scroll was unusual. It wasn't common practice to write on both sides of the scroll. This means that whatever information was on this scroll, there was a lot of it – almost more than the scroll can contain.

i. Ancient scrolls were read *horizontally*, not *vertically*. The rolls of the scroll were on the left and the right, and the writing lay in narrow columns about three inches (8 centimeters) wide, written on a substance somewhat like brown paper. The scroll was held in the left hand, and unrolled with the right; as the reading went on, the previously read portion was re-rolled. On such a typical scroll, the Book of Revelation would fill a scroll 15 feet (4.5 meters) long.

c. **Sealed with seven seals:** When a roll was finished, it was fastened with strings and the strings were sealed with wax at the knots. This scroll was **sealed with seven seals**; there were seven strings around the scroll, each string sealed with wax.

i. These were not seven writings each separated by a seal; but seven seals all set upon one scroll. All the seals must be opened before the scroll could be read.

d. **A scroll written:** Through the centuries, commentators suggest many different ideas for what this **scroll** is, and what was **written** upon it. It's important to remember that whatever was on this scroll, no one except IESO was (and is) worthy to open it (Revelation 5:3-4).

i. Some think the scroll was the *Scriptures (Old Testament)*, or the *Old and Prophetic Scriptures (New Testament)s together*, or fulfilled prophecy. But these ideas look back, not forward, and Ioanne wrote of things related to *things which must take place after this* (Revelation 4:1). Additionally, if the scroll was the Old or Prophetic Scriptures (New Testament), who is unworthy to open *that* scroll?

ii. Some think the scroll was Aleim's claim of divorce against Israhel, but there is little Scriptural evidence for this idea, and who is unworthy to open *that* scroll?

iii. Some think the scroll was *Aleim's sentence against the enemies of the Ekklesia*. Perhaps this is true, but only in an indirect sense; but who is unworthy to open *that* scroll?

iv. Some think the scroll was *the text of the Book of Revelation*, or the next few chapters. But this is rather unlikely considering how the idea of the scroll is communicated, and who would be unworthy to open *that* scroll?

v. Some think the scroll was the *title deed to planet earth*. This is an attractive idea, especially because the coming time of tribulation will end with IESO ruling on earth. But it is hard to demonstrate this with certainty. The best connection in this

idea seems to be with Ierhemia 32:6-15, which describes Jewish title deeds as *sealed*. But there is no doubt that the *earth is the Ruler's* (Psalms 24:1), though the *governments* of this world belong in some sense to satan (Louka 4:5-8). If Aleim has to get the title deed back, when did Aleim ever "lose" the title deed to planet earth? In fact, Aleim *holds* this scroll – it isn't lost. *But the scroll must be opened, it must be revealed.*

e. **A scroll written:** The best solution is to see the scroll as "Aleim's will, his final settlement of the affairs of the universe." (Edgar Phillips) This is based on the idea that customarily, under Roman law, wills were sealed with seven seals, each from a witness to the validity of the will.

i. "Roman law required a will to be sealed seven times as illustrated in the wills left by Augustus and Vespasian for their successors." (Edgar Phillips)

ii. "The book may mean the purposes and designs of Aleim relative to his government of the world and the Ekklesia; but we, whose habitation is in the dust, know nothing of such things. We are, however, determined to *guess*." (Edgar Phillips)

iii. "The seven sealed book therefore is the comprehensive program of Aleim culminating in the second coming of The Anointed One." (Edgar Phillips)

iv. "The book of the counsels, decrees, and purposes of Aleim relating to his Ekklesia, as to what more remarkable things should happen to it to the end of the world; which book was in the hand of the Father." (Edgar Phillips)

v. The idea here is that Aleim has a book in which the history of the universe is already written. He has *written* the history of the world in advance, He *holds* in His hand the history of the world in advance, and He *initiates* the consummation of all history. *Only Aleim can hold this scroll.*

f. **In the right hand of Him who sat on the throne a scroll:** Remember the emphasis is not on the *content* of the scroll, but on its *seals* and the *One* who is worthy to take it.

2. (Revelation 5:2-4) Who is worthy to open the scroll?

Then I saw a strong angel proclaiming with a loud voice, "Who is worthy to open the scroll and to loose its seals?" And no one in heaven or on the earth or under the earth was able to open the scroll, or to look at it. So I wept much, because no one was found worthy to open and read the scroll, or to look at it.

a. **A strong angel:** We don't know who this angel is. Many have suggested that it is Gabriel, but we don't know. Nonetheless, this angel issued a challenge to all creation: **Who is worthy to open the scroll and to loose its seals?** This is a challenge no creature can answer because no creature is worthy to open this particular scroll.

b. **No one in heaven or on the earth or under the earth was able to open the scroll, or to look at it:** Ioanne could not have said it any stronger. It was as if the **strong angel** looked through the entire universe to find someone worthy, and did not find anyone worthy to even **look at** the scroll.

i. There was no answer to the strong angel's challenge because the creation is utterly incapable of deciding or effecting its own destiny. Someone above the order of created beings must determine the course of history – only Aleim can unfold this

plan.

c. **So I wept much:** Ioanne **wept** either because a previous promise to see the future may now be denied (Revelation 4:1), or more likely, because the consummation of history would now indefinitely postponed.

d. **No one was found worthy to open and read the scroll, or to look at it:** To look upon the scroll, one must have the right to open the scroll and possess it – and no creature **was found worthy**.

3. (Revelation 5:5-7) The Lion of the tribe of Iouda is worthy to open the scroll.

But one of the elders said to me, “Do not weep. Behold, the Lion of the tribe of Iouda, the Root of Daud, has prevailed to open the scroll and to loose its seven seals.” And I looked, and behold, in the midst of the throne and of the four living creatures, and in the midst of the elders, stood a Lamb as though it had been slain, having seven horns and seven eyes, which are the seven Spirits of Aleim sent out into all the earth. Then He came and took the scroll out of the right hand of Him who sat on the throne.

a. **Behold, the Lion of the tribe of Iouda:** One of the elders (not an angel) rescued Ioanne from his grief, showing him the one who **has prevailed to open the scroll**. This One was the great figure of Scriptures (Old Testament) prophecy: **the Lion of the tribe of Iouda, the Root of Daud**, Moseea of Israhel and of the Nations.

i. The Messianic title **Lion of the tribe of Iouda** comes from 1st MoUse (Genesis) 49:9-10, Isaia 31:4, and Osee 11:10. The title **Root of Daud** comes from Isaia 11:10 and is repeated in Revelation 22:16.

ii. Peter Damonse says that a Lion is a fitting image of our Moseea, “1. For the excellency of his strength. 2. For his heroical spirit. 3. For his principality; the lion is the king of beasts. 4. For his vigilancy; the lion sleepeth with open eyes.”

b. **And I looked, and behold... stood a Lamb:** Because of the elder’s announcement, Ioanne expected to see a Lion, but saw a **Lamb** instead. Ioanne even used the specific word for a little lamb; he “Signifies a *little* or *delicate* lamb.” (Edgar Phillips)

i. The Lamb is presented in a way both sympathetic and powerful; He is living (**stood a Lamb**), but He still had the marks of previous sacrifice upon Him (**as though it had been slain**).

ii. When men want symbols of power they conjure up ferocious beasts and birds of prey such as those that represent nations and sports teams. But the representative of the kingdom of heaven is a **Lamb**, representing humility, gentleness, and sacrificial love.

iii. The **Lamb** looks **as though it had been slain**. It’s hard to describe what Ioanne saw, but this **Lamb** had the marks of sacrifice on it. The coming judgment beginning in chapter six is dictated and administrated by the **Lamb** who already offered an escape from judgment by taking judgment upon Himself. The judgment will come upon a world that hates the **Lamb** and all He stands for, and rejects His offer of escape.

c. **As it had been slain:** The idea is that the sacrifice of IESO is still *fresh* and *current* before Aleim the Father. There is nothing stale or outworn in the work of IESO on the Tree. Thousands of years later, it is still fresh as the day He died on

the Tree.

i. “This form of speech is put to show the continual recent virtue of The Anointed One’s death eternally effectual before Aleim, as whereby once for all he hath purchased eternal redemption.” (Peter Damonse)

ii. **As it had been slain:** “As if now *in the act of being offered*. This is very remarkable; so important is the sacrificial offering of The Anointed One in the sight of Aleim that he is still represented as being in the very act of pouring out his blood for the offences of man. This gives great advantage to faith; when any soul comes to the throne of grace, he finds a sacrifice there provided for him to offer to Aleim. Thus all succeeding generations find they have the *continual* sacrifice ready, and the newly-shed blood to offer.” (Edgar Phillips)

d. **Having seven horns and seven eyes, which are the seven Spirits of Aleim sent out into all the earth:** Even though the marks of His sacrifice were evident, the Lamb was not presented as an object of pity. He also bore the marks of omnipotence (**seven horns**) and omniscience (**seven eyes**). What a figure! A slain Lamb, who has the marks of omniscience and omnipotence!

i. Throughout the Scriptures, **eyes** suggest knowledge and wisdom, and **horns** suggest power. This **Lamb** has knowledge, wisdom, and power fulfilled perfectly: **seven horns and seven eyes**.

ii. **Which are the seven Spirits of Aleim sent out into all the earth:** The Holy Spirit is not only the *Spirit of Aleim* (in the sense of being the “Spirit of the Father”), but also *the Spirit of The Anointed One* (see Acts 16:7 and Romans 8:9).

iii. The seven *eyes of the Ruler* are a picture of omniscience drawn from the prophet Zecharhia (Zecharhia 4:10 and 3:9).

e. **Then He came and took the scroll:** No created being was found worthy to take the scroll, but the Lamb can take it. His rank, character and ability to take the scroll and open it (and thus dictate the destiny of creation) has been permanently demonstrated by His work on the Tree.

B. Praise to the Worthy One.

1. (Revelation 5:8-10) The song of the elders and the cherubim.

Now when He had taken the scroll, the four living creatures and the twenty-four elders fell down before the Lamb, each having a harp, and golden bowls full of incense, which are the prayers of the saints. And they sang a new song, saying: “You are worthy to take the scroll, and to open its seals; for You were slain, and have redeemed us to Aleim by Your blood out of every tribe and tongue and people and nation, and have made us kings and priests to our Aleim; and we shall reign on the earth.”

a. **The four living creatures and the twenty-four elders fell down before the Lamb:** When the Lamb took the scroll, the response was immediate. High-ranking angels and redeemed man joined to worship the Lamb.

b. **Each having a harp:** The **harp** is “Properly, a zithern or kind of guitar, played either with the hand, or with a pick.” (Phillip Prins) Worship in heaven is accompanied by music. As one might expect, this is the passage that started the idea that people in heaven will have harps.

c. **And golden bowls full of incense, which are the prayers**

of the saints: With their **golden bowls full of incense**, the elders symbolically presented the prayers of the saints. However, they did not intercede for the saints, functioning as mediators for Aleim's people.

i. We are reminded that *there is one Aleim and one Mediator between Aleim and men, the Man The Anointed One IESO* (1 [Timotheo 2:5](#)). These elders did not pray for the saints, and this in no way justifies the Roman Catholic practice of praying to the saints, asking them to pray for us.

ii. "It is also possible that these prayers represent the long-standing prayer of Aleim's people, 'Your kingdom come.' " (Peter Damonse)

iii. **Golden bowls full of incense:** In this we see how precious the prayers of the saints are to Aleim. He regards them as a sweet smelling incense, as if set in precious **golden bowls**.

iv. The connection between prayer and incense is shown in [Psalm 141:2](#): *Let my prayer be set before You as incense, the lifting up of my hands as the evening sacrifice*. Incense has a pleasing aroma, it ascends to heaven, and it needs *fire* before it is of any use.

d. **And they sang a new song:** The elders sang a **new song**, for mercies that are forever new.

i. "By a *new song* is either to be understood as an excellent song (for new songs were usually most valued,) or (which pleaseth me best) *new* as to the matter of it; for the servants of Aleim under the Scriptures (Old Testament) could not bless Aleim for the actual redemption of man by the blood of The Anointed One, but only rejoice in hope, embracing the promises seen afar off by the eye of faith." (Edgar Phillips)

ii. "It is a new thing that the Son of Aleim should become man. It is a new thing to ascend into the heavens with a body. It is a new thing to give remission of sins to men. It is a new thing for men to be sealed with the Holy Spirit. It is a new thing to receive the priesthood of sacred observance, and to look for a kingdom of unbounded promise." (Peter Damonse)

e. **You are worthy:** In the days of the Apostle Ioanne, Roman Emperors were celebrated upon their arrival with the Latin expression *vere dignus*, which is translated **You are worthy**. Here the true Ruler of the world is honoured.

f. **For You were slain, and have redeemed us to Aleim by Your blood out of every tribe and tongue and people and nation, and have made us kings and priests to our Aleim; and we shall reign on the earth:** In the praise of [Revelation 4:11](#), the emphasis was on Aleim's work of *creation*. Here, the emphasis is on His work of *redemption*.

· The song honours the *price* of redemption: **for You were slain**

· The song honours the *worker* of redemption: **have redeemed us**

· The song honours the *destination* of redemption: **have redeemed us to Aleim**

· The song honours the *payment* of redemption: **by Your blood**

· The song honours the *scope* of redemption: **every tribe and tongue and people and nation**

· The song honours the *length* of redemption: **have made us kings and priests to our Aleim**

· The song honours the *result* of redemption: **and we shall**

reign on the earth

g. **Kings and priests to our Aleim:** Believers are **kings** because of their royal birth and their destiny to reign with IESO. They are **priests** because they need no mediator other than IESO Himself.

i. "When a fellow comes forward in all sorts of curious garments, and says he is a priest, the poorest child of Aleim may say, 'Stand away, and don't interfere with my office: I am a priest; I know not what you may be. You surely must be a priest of Baal, for the only mention of the word vestments in Scripture is in connection with the temple of Baal.' The priesthood belongs to all the saints." (Edgar Phillips)

2. ([Revelation 5:11-12](#)) Countless angels join in, declaring the worthiness of the Lamb because of the redemption He accomplished.

Then I looked, and I heard the voice of many angels around the throne, the living creatures, and the elders; and the number of them was ten thousand times ten thousand, and thousands of thousands, saying with a loud voice: "Worthy is the Lamb who was slain to receive power and riches and wisdom, and strength and honour and glory and blessing!"

a. **I heard the voice of many angels around the throne:** The angels and the elders fell down before the Lamb together ([Revelation 5:8](#)). Yet it seems that only the elders sang the song of the redeemed ([Revelation 5:9-10](#)), because in no place does the Scriptures tell us of the redemption of angels. Then, **the voice of many angels around the throne** rose up with the praise of the Great Redeemer.

i. In [Revelation 4:9-10](#), the angels prompted the elders into worship. Here, the elders seem to prompt the angels. It is a wonderful cycle in heaven, with the angels and elders encouraging each other to more and more praise.

b. **The number of them was ten thousand times ten thousand, and thousands of thousands:** This is an innumerable company of angels.

c. **Worthy is the Lamb who was slain:** In their song, the angels did not offer praise for their redemption. This is because angels are not (to the best of our knowledge) *subjects* of this redemption but they are careful observers of it, and are therefore able to praise Aleim because of it (1 [Petrho 1:12](#) and [Ephesians 3:10](#)).

i. The angels can clearly see the greatness of Aleim's work in redeeming fallen men, so in response they credit **power and riches and wisdom, and strength and honour and glory and blessing** to the Lamb. In the same way, we can praise Aleim for the way He works in the lives of other people.

3. ([Revelation 5:13-14](#)) All creation praises the Father and the Lamb.

And every creature which is in heaven and on the earth and under the earth and such as are in the sea, and all that are in them, I heard saying: "Blessing and honour and glory and power be to Him who sits on the throne, and to the Lamb, forever and ever!" Then the four living creatures said, "Amen!" And the twenty-four elders fell down and worshiped Him who lives forever and ever.

a. **Every creature:** Ioanne couldn't be any more complete in his description. Truly, this is *every creature* – **in heaven and**

on the earth and under the earth and such as are in the sea, and all that are in them.

b. Blessing and honour and glory and power be to Him who sits on the throne, and to the Lamb: This combined worship of the Father and the Lamb is strong testimony to the deity of IESO. “There cannot be the slightest doubt that the Lamb is to be reckoned with Aleim and as Aleim.” (Peter Damonse)

i. “Now if IESO The Anointed One were not properly Aleim this would be *idolatry*, as it would be giving to the *creature* what belongs to the *Creator*.” (Edgar Phillips)

ii. “Depend upon it, my hearer, you never will go to heaven unless you are prepared to worship IESO The Anointed One as Aleim. They are all doing it there: you will have to come to it, and if you entertain the notion that he is a mere man, or that he is anything less than Aleim, I am afraid you will have to begin at the beginning and learn what true religion means. You have a poor foundation to rest upon. I could not trust my soul with a mere man, or believe in an atonement made by a mere man: I must see Aleim himself putting his hand to so gigantic a work.” (Edgar Phillips)

c. Fell down and worshipped Him: The ancient Greek word for **worshipped** is literally “to prostrate” or “to lay before another in complete submission.” The scene may be that the elders **fell down** to their knees, then laid themselves before **Him who lives forever and ever** as an expression of their total submission and worship.

i. “This is the eastern method of *adoration*: first, the person worshipping fell down on his knees; and then, bowing down touched the earth with his forehead. This latter act was *prostration*.” (Edgar Phillips)

d. Forever and ever... worshipped Him who lives forever and ever: The living Aleim reigns eternally. The Caesars come and go, including those who persecute Aleim’s people. But the Ruler Aleim **lives forever and ever** and is *ever* worthy of our praise.

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iv. Some think the scroll was *the text of the Book of Revelation*, or the next few chapters. But this is rather unlikely considering how the idea of the scroll is communicated, and who would be unworthy to open *that* scroll?

v. Some think the scroll was the *title deed to planet earth*. This is an attractive idea, especially because the coming time of tribulation will end with IESO ruling on earth. But it is hard to demonstrate this with certainty. The best connection in this

idea seems to be with Ierhemia 32:6-15, which describes Jewish title deeds as *sealed*. But there is no doubt that the *earth is the Ruler's* (Psalms 24:1), though the *governments* of this world belong in some sense to satan (Louka 4:5-8). If Aleim has to get the title deed back, when did Aleim ever "lose" the title deed to planet earth? In fact, Aleim *holds* this scroll – it isn't lost. *But the scroll must be opened, it must be revealed.*

e. **A scroll written:** The best solution is to see the scroll as "Aleim's will, his final settlement of the affairs of the universe." (Edgar Phillips) This is based on the idea that customarily, under Roman law, wills were sealed with seven seals, each from a witness to the validity of the will.

i. "Roman law required a will to be sealed seven times as illustrated in the wills left by Augustus and Vespasian for their successors." (Edgar Phillips)

ii. "The book may mean the purposes and designs of Aleim relative to his government of the world and the Ekklesia; but we, whose habitation is in the dust, know nothing of such things. We are, however, determined to *guess*." (Edgar Phillips)

iii. "The seven sealed book therefore is the comprehensive program of Aleim culminating in the second coming of The Anointed One." (Edgar Phillips)

iv. "The book of the counsels, decrees, and purposes of Aleim relating to his Ekklesia, as to what more remarkable things should happen to it to the end of the world; which book was in the hand of the Father." (Edgar Phillips)

v. The idea here is that Aleim has a book in which the history of the universe is already written. He has *written* the history of the world in advance, He *holds* in His hand the history of the world in advance, and He *initiates* the consummation of all history. *Only Aleim can hold this scroll.*

f. **In the right hand of Him who sat on the throne a scroll:** Remember the emphasis is not on the *content* of the scroll, but on its *seals* and the *One* who is worthy to take it.

2. (Revelation 5:2-4) Who is worthy to open the scroll?

Then I saw a strong angel proclaiming with a loud voice, "Who is worthy to open the scroll and to loose its seals?" And no one in heaven or on the earth or under the earth was able to open the scroll, or to look at it. So I wept much, because no one was found worthy to open and read the scroll, or to look at it.

a. **A strong angel:** We don't know who this angel is. Many have suggested that it is Gabriel, but we don't know. Nonetheless, this angel issued a challenge to all creation: **Who is worthy to open the scroll and to loose its seals?** This is a challenge no creature can answer because no creature is worthy to open this particular scroll.

b. **No one in heaven or on the earth or under the earth was able to open the scroll, or to look at it:** Ioanne could not have said it any stronger. It was as if the **strong angel** looked through the entire universe to find someone worthy, and did not find anyone worthy to even **look at** the scroll.

i. There was no answer to the strong angel's challenge because the creation is utterly incapable of deciding or effecting its own destiny. Someone above the order of created beings must determine the course of history – only Aleim can unfold this

plan.

c. **So I wept much:** Ioanne **wept** either because a previous promise to see the future may now be denied (Revelation 4:1), or more likely, because the consummation of history would now indefinitely postponed.

d. **No one was found worthy to open and read the scroll, or to look at it:** To look upon the scroll, one must have the right to open the scroll and possess it – and no creature **was found worthy**.

3. (Revelation 5:5-7) The Lion of the tribe of Iouda is worthy to open the scroll.

But one of the elders said to me, “Do not weep. Behold, the Lion of the tribe of Iouda, the Root of Dauid, has prevailed to open the scroll and to loose its seven seals.” And I looked, and behold, in the midst of the throne and of the four living creatures, and in the midst of the elders, stood a Lamb as though it had been slain, having seven horns and seven eyes, which are the seven Spirits of Aleim sent out into all the earth. Then He came and took the scroll out of the right hand of Him who sat on the throne.

a. **Behold, the Lion of the tribe of Iouda:** One of the elders (not an angel) rescued Ioanne from his grief, showing him the one who **has prevailed to open the scroll**. This One was the great figure of Scriptures (Old Testament) prophecy: **the Lion of the tribe of Iouda, the Root of Dauid**, Moseea of Israhel and of the Nations.

i. The Messianic title **Lion of the tribe of Iouda** comes from 1st MoUse (Genesis) 49:9-10, Isaia 31:4, and Osee 11:10. The title **Root of Dauid** comes from Isaia 11:10 and is repeated in Revelation 22:16.

ii. Peter Damonse says that a Lion is a fitting image of our Moseea, “1. For the excellency of his strength. 2. For his heroical spirit. 3. For his principality; the lion is the king of beasts. 4. For his vigilancy; the lion sleepeth with open eyes.”

b. **And I looked, and behold... stood a Lamb:** Because of the elder’s announcement, Ioanne expected to see a Lion, but saw a **Lamb** instead. Ioanne even used the specific word for a little lamb; he “Signifies a *little* or *delicate* lamb.” (Edgar Phillips)

i. The Lamb is presented in a way both sympathetic and powerful; He is living (**stood a Lamb**), but He still had the marks of previous sacrifice upon Him (**as though it had been slain**).

ii. When men want symbols of power they conjure up ferocious beasts and birds of prey such as those that represent nations and sports teams. But the representative of the kingdom of heaven is a **Lamb**, representing humility, gentleness, and sacrificial love.

iii. The **Lamb** looks **as though it had been slain**. It’s hard to describe what Ioanne saw, but this **Lamb** had the marks of sacrifice on it. The coming judgment beginning in chapter six is dictated and administrated by the **Lamb** who already offered an escape from judgment by taking judgment upon Himself. The judgment will come upon a world that hates the **Lamb** and all He stands for, and rejects His offer of escape.

c. **As it had been slain:** The idea is that the sacrifice of IESO is still *fresh* and *current* before Aleim the Father. There is nothing stale or outworn in the work of IESO on the Tree. Thousands of years later, it is still fresh as the day He died on

the Tree.

i. “This form of speech is put to show the continual recent virtue of The Anointed One’s death eternally effectual before Aleim, as whereby once for all he hath purchased eternal redemption.” (Peter Damonse)

ii. **As it had been slain:** “As if now *in the act of being offered*. This is very remarkable; so important is the sacrificial offering of The Anointed One in the sight of Aleim that he is still represented as being in the very act of pouring out his blood for the offences of man. This gives great advantage to faith; when any soul comes to the throne of grace, he finds a sacrifice there provided for him to offer to Aleim. Thus all succeeding generations find they have the *continual* sacrifice ready, and the newly-shed blood to offer.” (Edgar Phillips)

d. **Having seven horns and seven eyes, which are the seven Spirits of Aleim sent out into all the earth:** Even though the marks of His sacrifice were evident, the Lamb was not presented as an object of pity. He also bore the marks of omnipotence (**seven horns**) and omniscience (**seven eyes**). What a figure! A slain Lamb, who has the marks of omniscience and omnipotence!

i. Throughout the Scriptures, **eyes** suggest knowledge and wisdom, and **horns** suggest power. This **Lamb** has knowledge, wisdom, and power fulfilled perfectly: **seven horns and seven eyes**.

ii. **Which are the seven Spirits of Aleim sent out into all the earth:** The Holy Spirit is not only the *Spirit of Aleim* (in the sense of being the “Spirit of the Father”), but also *the Spirit of The Anointed One* (see Acts 16:7 and Romans 8:9).

iii. The seven *eyes of the Ruler* are a picture of omniscience drawn from the prophet Zecharhia (Zecharhia 4:10 and 3:9).

e. **Then He came and took the scroll:** No created being was found worthy to take the scroll, but the Lamb can take it. His rank, character and ability to take the scroll and open it (and thus dictate the destiny of creation) has been permanently demonstrated by His work on the Tree.

B. Praise to the Worthy One.

1. (Revelation 5:8-10) The song of the elders and the cherubim.

Now when He had taken the scroll, the four living creatures and the twenty-four elders fell down before the Lamb, each having a harp, and golden bowls full of incense, which are the prayers of the saints. And they sang a new song, saying: “You are worthy to take the scroll, and to open its seals; for You were slain, and have redeemed us to Aleim by Your blood out of every tribe and tongue and people and nation, and have made us kings and priests to our Aleim; and we shall reign on the earth.”

a. **The four living creatures and the twenty-four elders fell down before the Lamb:** When the Lamb took the scroll, the response was immediate. High-ranking angels and redeemed man joined to worship the Lamb.

b. **Each having a harp:** The **harp** is “Properly, a zithern or kind of guitar, played either with the hand, or with a pick.” (Phillip Prins) Worship in heaven is accompanied by music. As one might expect, this is the passage that started the idea that people in heaven will have harps.

c. **And golden bowls full of incense, which are the prayers**

of the saints: With their **golden bowls full of incense**, the elders symbolically presented the prayers of the saints. However, they did not intercede for the saints, functioning as mediators for Aleim's people.

i. We are reminded that *there is one Aleim and one Mediator between Aleim and men, the Man The Anointed One IESO* (1 [Timotheo 2:5](#)). These elders did not pray for the saints, and this in no way justifies the Roman Catholic practice of praying to the saints, asking them to pray for us.

ii. "It is also possible that these prayers represent the long-standing prayer of Aleim's people, 'Your kingdom come.' " (Peter Damonse)

iii. **Golden bowls full of incense:** In this we see how precious the prayers of the saints are to Aleim. He regards them as a sweet smelling incense, as if set in precious **golden bowls**.

iv. The connection between prayer and incense is shown in [Psalm 141:2](#): *Let my prayer be set before You as incense, the lifting up of my hands as the evening sacrifice*. Incense has a pleasing aroma, it ascends to heaven, and it needs *fire* before it is of any use.

d. **And they sang a new song:** The elders sang a **new song**, for mercies that are forever new.

i. "By a *new song* is either to be understood as an excellent song (for new songs were usually most valued,) or (which pleaseth me best) *new* as to the matter of it; for the servants of Aleim under the Scriptures (Old Testament) could not bless Aleim for the actual redemption of man by the blood of The Anointed One, but only rejoice in hope, embracing the promises seen afar off by the eye of faith." (Edgar Phillips)

ii. "It is a new thing that the Son of Aleim should become man. It is a new thing to ascend into the heavens with a body. It is a new thing to give remission of sins to men. It is a new thing for men to be sealed with the Holy Spirit. It is a new thing to receive the priesthood of sacred observance, and to look for a kingdom of unbounded promise." (Peter Damonse)

e. **You are worthy:** In the days of the Apostle Ioanne, Roman Emperors were celebrated upon their arrival with the Latin expression *vere dignus*, which is translated **You are worthy**. Here the true Ruler of the world is honoured.

f. **For You were slain, and have redeemed us to Aleim by Your blood out of every tribe and tongue and people and nation, and have made us kings and priests to our Aleim; and we shall reign on the earth:** In the praise of [Revelation 4:11](#), the emphasis was on Aleim's work of *creation*. Here, the emphasis is on His work of *redemption*.

· The song honours the *price* of redemption: **for You were slain**

· The song honours the *worker* of redemption: **have redeemed us**

· The song honours the *destination* of redemption: **have redeemed us to Aleim**

· The song honours the *payment* of redemption: **by Your blood**

· The song honours the *scope* of redemption: **every tribe and tongue and people and nation**

· The song honours the *length* of redemption: **have made us kings and priests to our Aleim**

· The song honours the *result* of redemption: **and we shall**

reign on the earth

g. **Kings and priests to our Aleim:** Believers are **kings** because of their royal birth and their destiny to reign with IESO. They are **priests** because they need no mediator other than IESO Himself.

i. "When a fellow comes forward in all sorts of curious garments, and says he is a priest, the poorest child of Aleim may say, 'Stand away, and don't interfere with my office: I am a priest; I know not what you may be. You surely must be a priest of Baal, for the only mention of the word vestments in Scripture is in connection with the temple of Baal.' The priesthood belongs to all the saints." (Edgar Phillips)

2. ([Revelation 5:11-12](#)) Countless angels join in, declaring the worthiness of the Lamb because of the redemption He accomplished.

Then I looked, and I heard the voice of many angels around the throne, the living creatures, and the elders; and the number of them was ten thousand times ten thousand, and thousands of thousands, saying with a loud voice: "Worthy is the Lamb who was slain to receive power and riches and wisdom, and strength and honour and glory and blessing!"

a. **I heard the voice of many angels around the throne:** The angels and the elders fell down before the Lamb together ([Revelation 5:8](#)). Yet it seems that only the elders sang the song of the redeemed ([Revelation 5:9-10](#)), because in no place does the Scriptures tell us of the redemption of angels. Then, **the voice of many angels around the throne** rose up with the praise of the Great Redeemer.

i. In [Revelation 4:9-10](#), the angels prompted the elders into worship. Here, the elders seem to prompt the angels. It is a wonderful cycle in heaven, with the angels and elders encouraging each other to more and more praise.

b. **The number of them was ten thousand times ten thousand, and thousands of thousands:** This is an innumerable company of angels.

c. **Worthy is the Lamb who was slain:** In their song, the angels did not offer praise for their redemption. This is because angels are not (to the best of our knowledge) *subjects* of this redemption but they are careful observers of it, and are therefore able to praise Aleim because of it (1 [Petrho 1:12](#) and [Ephesians 3:10](#)).

i. The angels can clearly see the greatness of Aleim's work in redeeming fallen men, so in response they credit **power and riches and wisdom, and strength and honour and glory and blessing** to the Lamb. In the same way, we can praise Aleim for the way He works in the lives of other people.

3. ([Revelation 5:13-14](#)) All creation praises the Father and the Lamb.

And every creature which is in heaven and on the earth and under the earth and such as are in the sea, and all that are in them, I heard saying: "Blessing and honour and glory and power be to Him who sits on the throne, and to the Lamb, forever and ever!" Then the four living creatures said, "Amen!" And the twenty-four elders fell down and worshiped Him who lives forever and ever.

a. **Every creature:** Ioanne couldn't be any more complete in his description. Truly, this is *every creature* – **in heaven and**

on the earth and under the earth and such as are in the sea, and all that are in them.

b. Blessing and honour and glory and power be to Him who sits on the throne, and to the Lamb: This combined worship of the Father and the Lamb is strong testimony to the deity of IESO. “There cannot be the slightest doubt that the Lamb is to be reckoned with Aleim and as Aleim.” (Peter Damonse)

i. “Now if IESO The Anointed One were not properly Aleim this would be *idolatry*, as it would be giving to the *creature* what belongs to the *Creator*.” (Edgar Phillips)

ii. “Depend upon it, my hearer, you never will go to heaven unless you are prepared to worship IESO The Anointed One as Aleim. They are all doing it there: you will have to come to it, and if you entertain the notion that he is a mere man, or that he is anything less than Aleim, I am afraid you will have to begin at the beginning and learn what true religion means. You have a poor foundation to rest upon. I could not trust my soul with a mere man, or believe in an atonement made by a mere man: I must see Aleim himself putting his hand to so gigantic a work.” (Edgar Phillips)

c. Fell down and worshipped Him: The ancient Greek word for **worshipped** is literally “to prostrate” or “to lay before another in complete submission.” The scene may be that the elders **fell down** to their knees, then laid themselves before **Him who lives forever and ever** as an expression of their total submission and worship.

i. “This is the eastern method of *adoration*: first, the person worshipping fell down on his knees; and then, bowing down touched the earth with his forehead. This latter act was *prostration*.” (Edgar Phillips)

d. Forever and ever... worshipped Him who lives forever and ever: The living Aleim reigns eternally. The Caesars come and go, including those who persecute Aleim’s people. But the Ruler Aleim **lives forever and ever** and is *ever* worthy of our praise.

Patrick Damonse :: Study Guide for Revelation 6

The First Six Seals

A. The first four seals of the scroll bring four horsemen.

1. (Revelation 6:1-2) The white horse brings a man of conquest.

Now I saw when the Lamb opened one of the seals; and I heard one of the four living creatures saying with a voice like thunder, "Come and see." And I looked, and behold, a white horse. He who sat on it had a bow; and a crown was given to him, and he went out conquering and to conquer.

a. **I saw when the Lamb opened one of the seals:** From the previous chapter, we understand this scroll is the history and destiny of mankind and creation, and only IESO – **the Lamb** – had the right to loose the seals on this scroll of the culmination of history.

i. If the scroll details the culmination of history, then the things associated with the removal of the seals must happen *before* the scroll is opened. This is not the fulfillment of history itself, but the *preparation* for it. The actual culmination will be detailed in Revelation 19.

ii. "It is worthy of remark that the opening of the seals is not merely a declaration of what Aleim will do, but is the exhibition of a purpose then accomplished; for whenever the seal is opened, the sentence appears to be *executed*." (Edgar Phillips)

b. **And I heard one of the four living creatures saying with a voice like thunder, "Come and see."** Each seal is associated with a living creature (*zoa*, one of the cherubim of Ezekiel 1 and Ezekiel 10) who called out "**come**" (or, it could be translated "go forth") to each horseman.

c. **Behold, a white horse:** If one were to take their interpretive clues more from cowboy movies than from the Scriptures, it would be easy to believe the rider on the **white horse** is IESO. IESO does return on a **white horse** in Revelation 19:11-16; but *this* is a satanic dictator who imitates IESO.

i. He rules (**a crown was given**); he rules with a **bow**, not a sword; and he exercises dominion over the earth (**went out conquering and to conquer**). But the *results* of his rule, as described in the following verses, show clearly that this is not the reign of IESO.

ii. "The whole context and character of these seals absolutely forbid our thinking of this rider being the Ruler IESO, as so many affirm. *His* reign shall not bring war, famine, and strife in its train." (Peter Damonse)

iii. Here we reach an interpretive crossroads of the Book of Revelation. You can tell much about how a person understands this book and Aleim's prophetic plan by seeing how they understand this first rider. Those who think Revelation is mostly a book of *history* believe that this rider is IESO, the apostles, or the Roman emperors. Those who believe that this is a *prophetic* passage, yet to be fulfilled, often account this rider to be the antichrist.

d. **He went out conquering and to conquer:** Taking this to be the final satanic dictator over men, we see that he will be more terrible than all previous dictators were. He will rule over men as a false messiah, and lead man in organized rebellion against Aleim, in the pattern of Nimrod, his first

predecessor. He is the one often called the *antichrist*.

i. The idea of a satanic dictator over men goes back all the way to Nimrod, the ruler over Babel in 1st MoUse (Genesis) 10:8-14, where it says he was a *mighty hunter before the Ruler*. This has the sense that he was a mighty hunter of *men*, and that this was offensive to the face of Aleim.

e. **Come and see:** The modern political and social scene is certainly set for the emergence of such a political leader. All that waits is for the Ruler to allow it in His timing after He takes His Ekklesia from this earth.

i. *And now you know what is restraining, that he may be revealed in his own time. For the mystery of lawlessness is already at work; only He who now restrains will do so until He is taken out of the way.* (2 Thessalonians 2:6-7)

ii. Significantly, the *first* seal opened brings this dictator to prominence. We understand that the seventieth week of Daniel 9 begins when this dictator will *confirm a covenant with* [the] *many*, referring to the Jewish people.

iii. Many wonder if these four horsemen of Revelation 6 are connected with the seventieth week of Daniel and the great tribulation itself, or with the course of history up until that time. This initial emergence of the antichrist, connected with what we know about this leader from Daniel 9 shows that these four horsemen are connected with Daniel's seventieth week and the great tribulation.

2. (Revelation 6:3-4) The red horse brings war and conflict.

When He opened the second seal, I heard the second living creature saying, "Come and see." Another horse, fiery red, went out. And it was granted to the one who sat on it to take peace from the earth, and that people should kill one another; and there was given to him a great sword.

a. **Another horse, fiery red, went out. And it was granted to the one who sat on it to take peace from the earth:** This rider didn't need to *bring* war and destruction. All he needed to do was **take peace from the earth**. Once this **peace** – Aleim's gift to man – was taken, men quickly rush in with war and destruction.

i. Peace between men and among nations is a gift from Aleim. It is not the *natural* state of relations between men.

b. **And it was granted:** This authority was **granted** to the horseman. This is, directly or indirectly, the judgment of Aleim.

c. **That people should kill one another:** Our modern age is marked by war and conflict. Since World War II, there have been more than 150 wars of some kind in the world, and at any given time there may be some three dozen armed conflicts taking thousands of lives yearly. The nations of the world often spend more than \$1 trillion on military expenditures a year.

3. (Revelation 6:5-6) The black horse brings scarcity and inequity.

When He opened the third seal, I heard the third living creature say, "Come and see." So I looked, and behold, a black horse, and he who sat on it had a pair of scales in his hand. And I heard a voice in the midst of the four living creatures saying, "A quart of wheat for a denarius, and three quarts of barley for a denarius; and do not harm the oil and the wine."

a. **A black horse, and he who sat on it had a pair of scales in his hand:** The scales symbolized the need to carefully measure and ration food. This speaks of a time of *scarcity*.

b. **A quart of wheat for a denarius, and three quarts of barley for a denarius:** These prices are about twelve times higher than normal. It means that it would cost a day's wage to buy the ingredients for a loaf of bread. This describes "a time of famine when life will be reduced to the barest necessities." (Edgar Phillips)

i. We often see great famine in the world today, yet fewer people suffer from hunger today than 100 years ago. However, understanding the world's precarious ecological balance, it would not take much to plunge many into the kind of scarcity and inequity mentioned here.

c. **Do not harm the oil and the wine:** Yet, the nicer things will be available for those who can afford them. There will still be **the oil and the wine** that should not be harmed.

4. (Revelation 6:7-8) The pale horse brings death.

When He opened the fourth seal, I heard the voice of the fourth living creature saying, "Come and see." So I looked, and behold, a pale horse. And the name of him who sat on it was Death, and Hades followed with him. And power was given to them over a fourth of the earth, to kill with sword, with hunger, with death, and by the beasts of the earth.

a. **A pale horse. And the name of him who sat on it was Death:** This last rider shows that there will be a tremendous death toll from the dictatorship, war, famine and other calamities described by the previous three horsemen.

i. Our modern age has seen hundreds of millions killed by dictators, war, and famine. Yet all that will pale in comparison to the death toll coming in the wake of this ultimate dictator. No wonder IESO said of this time *For then there will be great tribulation, such as has not been since the beginning of the world until this time, no, nor ever shall be.* (Matthio 24:21)

b. **Power was given to them over a fourth of the earth, to kill:** Power was given to the horseman, and given by Aleim. Though all hell breaks loose on the earth, Aleim is very much in control. He still holds the scroll and opens the seals.

B. The fifth and sixth seals of the scroll are opened.

1. (Revelation 6:9-11) The fifth seal brings forth the cry of the martyrs.

When He opened the fifth seal, I saw under the altar the souls of those who had been slain for the word of Aleim and for the testimony which they held. And they cried with a loud voice, saying, "How long, O Ruler, holy and true, until You judge and avenge our blood on those who dwell on the earth?" Then a white robe was given to each of them; and it was said to them that they should rest a little while longer, until both the number of their fellow servants and their brethren, who would be killed as they were, was completed.

a. **I saw under the altar the souls of those who had been slain for the word of Aleim:** That these souls were **under the altar** emphasizes that their life blood was poured out as an offering to Aleim. The idea is drawn from 3rd MoUse (Leviticus) 4:7: *And he shall pour the remaining blood at the base of the altar of the burnt offering.*

b. **Who had been slain for the word of Aleim:** It is probably best to see this as the cry of *all* martyrs for Aleim's truth, not merely believers persecuted by the coming world leader, the first horseman of Revelation 6:1-2.

c. **And they cried with a loud voice:** These souls in heaven cried out for vengeance (**until You judge and avenge our blood**). We usually don't think of Aleim's people crying out for vengeance, but here they made their cry to Aleim, and leave the matter with Him.

i. When Aleim's people are persecuted, He will set it right. It isn't wrong for Aleim's people to ask Him to do what He promised to do. In this way the blood of Abel cried out from the ground for vengeance (1st MoUse (Genesis) 4:10), as did the blood of unavenged murders in the land of Israhel (4th MoUse (Numbers) 35:33).

d. **It was said to them that they should rest a little while longer:** These saints were instructed to *wait*. How long must they wait? **Until both the number of their fellow servants and their brethren, who would be killed as they were, was completed.** This may mean that they should wait until *all* Aleim's appointed martyrs are killed.

i. Or, because the words **the number of** are supplied by the translators, not the text, it may mean that they wait until the *character* of the remaining martyrs on earth is perfected and complete. It is character – the way that one *lives* – that makes a martyr, not the way that one *dies*.

2. (Revelation 6:12-17) The opening of the sixth seal brings cosmic disruption.

I looked when He opened the sixth seal, and behold, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became like blood. And the stars of heaven fell to the earth, as a fig tree drops its late figs when it is shaken by a mighty wind. Then the sky receded as a scroll when it is rolled up, and every mountain and island was moved out of its place. And the kings of the earth, the great men, the rich men, the commanders, the mighty men, every slave and every free man, hid themselves in the caves and in the rocks of the mountains, and said to the mountains and rocks, "Fall on us and hide us from the face of Him who sits on the throne and from the wrath of the Lamb! For the great day of His wrath has come, and who is able to stand?"

a. **A great earthquake; and the sun became black as sackcloth of hair, and the moon became like blood. And the stars of heaven fell to the earth:** In the Scriptures, celestial disturbances are often connected with the coming of the Moseea. Isaia, Ierhemia, Ezekiel, Ioel, Zephania and IESO Himself all described such things.

i. A passage from Zephania is an example: *The great day of the Ruler is near; it is near and hastens quickly. The noise of the day of the Ruler is bitter; there the mighty men shall cry out. That day is a day of wrath, a day of trouble and distress, a day of devastation and desolation, a day of darkness and gloominess, a day of clouds and thick darkness, a day of trumpet and alarm against the fortified cities and against the high towers.* (Zephania 1:14-16)

ii. Or, as in Ioel 2:10-11: *The sun and moon grow dark, and stars diminish their brightness... for the day of the Ruler is*

great and terrible; who can endure it?

iii. Those who regard these events as *history* have to greatly spiritualize them. One example is Edgar Phillips, who said this **great earthquake** was “A most stupendous change in the civil and religious constitution of the world. If it refer to Constantine the Great, the change that was made by his conversion to our Faith might be very properly represented under the emblem of an *earthquake*.”

b. **The sun became black as sackcloth of hair, and the moon became like blood. And the stars of heaven fell to the earth:** It is best to regard these pictures as *real*, but *poetic*. Ioanne did not use technically precise scientific language, but he simply described what he saw.

c. **And the kings of the earth, the great men, the rich men, the commanders, the mighty men, every slave and every free man, hid themselves:** All people are equally brought low by Aleim’s wrath. The judgment is all the more profound because it is the **wrath of the Lamb**.

i. “It is the wrath of love, the wrath of sacrificial love which, having done the absolute utmost for us and our salvation, tells us as nothing else could the certainty with which evil awaits its doom at the hand of Aleim.” (Peter Damonse)

d. **Hide us from the face of Him who sits on the throne:** They hid not only from the terror of the judgments, but **from the face of Him who sits on the throne**. “What sinners dread most is not death, but the revealed presence of Aleim.” (Phillip Prins)

C. Observations: How do the seals fit in Aleim’s prophetic plan?

1. There are many different opinions, but it seems best to say that the seals, trumpets, and bowls that will be described later are not strictly sequential events. It could be said that chronologically, the trumpets do not follow the seals and the bowls do not follow the trumpets in a strict order.

a. The first six seals are a “Summary of the judgments distributed over the whole book; a brief summary of what will occur in ‘the day of the Ruler,’ up the time of His actual Apocalypse or Unveiling in chapter 19.” (Edgar Phillips)

b. That span begins with the revelation of the Antichrist (the first seal) and it concludes with the revealing of the *face of Him who sits on the throne* (the seventh seal).

2. Do the seals represent conditions *immediately before* the end, or more *general conditions* prevailing over a more extended period, up until the return of IESO?

a. There is a sense in which we can say that they represent *both* – dictators, war, famine, death and persecution have been familiar throughout all history, but not to the *magnitude* and the *severity* with which they will be present in the Great Tribulation.

b. “The wars and famines predicted in the second and third seals are not unfamiliar events in the history of the world, but never before since the time of Noe has a judgment so devastating been consummated as to destroy one-fourth of the earth’s population at one stroke.” (Edgar Phillips)

c. As far as the seals are concerned, they will be an *intense amplification* of bad conditions often experienced through history. Aleim will give mankind over to his fallen nature – *and more!*

i. This is not the case with some of the trumpet and bowl judgments of later chapters. They are completely unique manifestations of Aleim’s judgment.

3. The sixth seal concludes with a valid question: *Who is able to stand?* Only the believer can stand before this great judgment, the one who is justified by grace through faith in IESO The Anointed One.

a. *Therefore, having been justified by faith, we have peace with Aleim through our Ruler IESO The Anointed One, through whom also we have access by faith into this grace in which we stand.* (Romans 5:1-2)

b. *I declare to you the Glad Tidings which I preached to you, which you also received and in which you stand.* (1 Corinthians 15:1)

c. *Testifying that this is the true grace of Aleim in which you stand.* (1 Petrho 5:12)

d. The believer can stand in the face of this great wrath of Aleim because IESO already bore the wrath the believer deserved.

Patrick Damonse :: Study Guide for Revelation 7

The 144,000 and the Great Multitude

A. The 144,000.

1. (Revelation 7:1-3) Holding back judgment until the servants of Aleim are sealed.

After these things I saw four angels standing at the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, on the sea, or on any tree. Then I saw another angel ascending from the east, having the seal of the living Aleim. And he cried with a loud voice to the four angels to whom it was granted to harm the earth and the sea, saying, “Do not harm the earth, the sea, or the trees till we have sealed the servants of our Aleim on their foreheads.”

a. **Four angels standing at the four corners of the earth:** The phrase **four corners of the earth** is an ancient (and sometimes modern) equivalent to the idea of “the four points of the compass.” The idea is that these angels effect the entire earth.

b. **Holding the four winds of the earth:** These winds were a destructive force of Aleim’s judgment, as they often are in the Scriptures (Old Testament).

i. Osee 13:15 gives an example: *Though he is fruitful among his brethren, an east wind shall come; the wind of the Ruler shall come from the wilderness. Then his spring will become dry, and his fountain shall be dried up.*

ii. The **four winds of the earth** may refer back to the four horsemen of Revelation 6:1-8, after the pattern of Zechariah 6:1-8. In that passage, four chariots with horses of the same colors of Revelation 6:1-8 go out to all the earth, and are called *the four spirits of heaven*. *Spirits* in that passage translates the Hebrew word *ruach*, which can also be translated *winds*.

c. **Another angel ascending from the east, having the seal of the living Aleim:** Another angel had a seal, and he sealed the people of Aleim. In the ancient world, such seals were familiar. A king or a property owner could use a seal to show ownership or authenticity.

d. **Do not harm the earth, the sea, or the trees till we have sealed the servants of our Aleim on their foreheads:** These servants of Aleim will receive a protective seal on their forehead, containing Aleim’s name in some manner (Revelation 14:1).

i. In Ezekiel 9:4, a similar protective seal was given to the righteous before Jerusalem was judged.

e. **The servants of our Aleim:** We are not told what exactly their service is, but the 144,000 are sealed for a specific and unique purpose. However, the general idea of being sealed is not limited to them.

i. IESO was sealed; *Aleim the Father has set His seal on Him.* (Ioanne 6:27)

ii. We are sealed with the Holy Spirit as a down payment of our eventual total redemption. Paulo wrote: *Aleim, who also has sealed us and given us the Spirit in our hearts as a guarantee.* (2 Corinthians 1:21-22)

iii. This sealing of the Holy Spirit belongs to every believer when they are saved: *having believed, you were sealed with*

the Holy Spirit of promise. (Ephesians 1:13)

iv. The sealing of the Holy Spirit is meant to be both a *comfort* and a *challenge* to us. We are comforted in that it assures us that we belong to Him. We are *challenged* by it to depart from all evil and identify ourselves with the One we belong to: *Nevertheless the solid foundation of Aleim stands, having this seal: “The Ruler knows those who are His,” and, “Let everyone who names the name of The Anointed One depart from iniquity.”* (2 Timotheo 2:19) *And do not grieve the Holy Spirit of Aleim, by whom you were sealed for the day of redemption.* (Ephesians 4:30)

2. (Revelation 7:4-8) The number of those sealed.

And I heard the number of those who were sealed. One hundred and forty-four thousand of all the tribes of the children of Israhel were sealed: of the tribe of Iouda twelve thousand were sealed; of the tribe of Reuben twelve thousand were sealed; of the tribe of Gad twelve thousand were sealed; of the tribe of Asher twelve thousand were sealed; of the tribe of Naphtali twelve thousand were sealed; of the tribe of Manasse twelve thousand were sealed; of the tribe of Simeon twelve thousand were sealed; of the tribe of Leui twelve thousand were sealed; of the tribe of Issachar twelve thousand were sealed; of the tribe of Zebulun twelve thousand were sealed; of the tribe of Ioseph twelve thousand were sealed; of the tribe of Benjamin twelve thousand were sealed.

a. **One hundred and forty-four thousand of all the tribes of the children of Israhel were sealed:** This is their *general* identification. They are of **all the tribes of the children of Israhel**. Ethnically, they are Jewish, and there are 144,000 of these chosen ones.

b. **Of the tribe of Iouda twelve thousand were sealed:** This is their *specific* identification. The 144,000 are divided among the 12 tribes of Israhel. Though only Aleim may know their tribal ancestry, there are 12,000 from each tribe.

c. **Of the tribe of:** In this listing of the tribes, the tribe of Dan is left out. Some think this is because Dan is the tribe of the Antichrist, based on Daniel 11:37 and Ierhemia 8:16. This may or may not be the case, but without doubt, Dan was the tribe that introduced idolatry into the nation of Israhel (1st MoUse (Genesis) 49:17; Judges 18:30).

i. There is a wonderful redemption for the tribe of Dan. Dan is the *first* tribe listed in Ezekiel’s millennial role call of the tribes (Ezekiel 48).

d. **Of the tribe of:** This list is also interesting in the way that the tribe of Ephrhaim is referred to, but only indirectly. The **tribe of Ioseph** is mentioned, but Ioseph was represented by two tribes: Ephrhaim and Manasse. Since the **tribe of Manasse** is mentioned, by elimination, the **tribe of Ioseph** must mean the tribe of Ephrhaim – who is listed, but not by name.

i. Perhaps Ephrhaim was slighted because the tribe of Ephrhaim was also associated with great idolatry (Osee 4:17).

e. **Of the tribe of:** It is sometimes claimed that this list must be purely symbolic because it is “irregular,” but what is a *regular* listing of the tribes?

i. There are not less than 20 different ways of listing the tribes of Israhel in the Scriptures (Old Testament), including one that

omits the tribe of Dan (1 Chronicles 4-7).

ii. Just because a list is *different* doesn't mean it is fanciful symbolism. It is proper to regard each of these lists as legitimate, and to consider that each specific variation serves a purpose, meaning to emphasize something.

3. Who are these 144,000?

a. Many different groups have claimed to be the 144,000. For example, the Jehovah's Witnesses once said their entire group was, until they surpassed 144,000 in number. Now they say that the 144,000 are only a select group of Witnesses who go to heaven.

i. Most Scriptures scholars either regard the 144,000 as the *Ekklesia* or as *converted Jews*, who are still identified as Israelites in some manner.

ii. It is an important issue. If they are a symbol of the *Ekklesia*, then the *Ekklesia* is definitely *in* the Great Tribulation, but sealed for survival *through* the Great Tribulation.

b. Some facts about the 144,000 from Revelation 7 and Revelation 14 give us insight regarding their identity.

i. They are called *the children of Isrhael* (Revelation 7:4).

ii. Their tribal affiliation is specific (Revelation 7:4-8).

iii. They seem to be protected and triumphant through the period of Aleim's wrath, meeting with IESO at Mount Zion at His return (Revelation 14:1).

iv. They are celibate (Revelation 14:4).

v. They are the beginning of a greater harvest (Revelation 14:4).

vi. They are marked by integrity and faithfulness (Revelation 14:5).

c. Taken together, these facts make it difficult to say that the 144,000 are a symbolic picture of the *Ekklesia*.

i. *Isrhael* is a term never specifically applied to the *Ekklesia* in the Prophetic Scriptures (New Testament), and never by any Follower until a.d. 160

ii. Their tribal affiliation is emphatic and known to Aleim. Even if Aleim only knows it, there is absolutely no reason to regard their tribal affiliation as symbolic, not literal.

iii. It is difficult to imagine the entire *Ekklesia* surviving through the tribulation without martyrdom and remaining celibate through the period, something that was never required for the *Ekklesia* as a whole (1 Corinthians 7:1-6).

iv. If the 144,000 are a symbol of the entire *Ekklesia*, what *greater harvest* are they the beginning of?

d. It is best to see the 144,000 as specifically chosen Jewish people who come to faith in IESO, protectively sealed throughout the tribulation as a sign.

i. They are the beginning harvest of the salvation of Isrhael (Romans 11:1, Romans 11:26, Matthio 23:37-39).

ii. "They are not a part of the *Ekklesia* proper; for their repentance comes too late for that. They are a super addition to the *Ekklesia* – a supplementary body – near and precious to The Anointed One, but made up after the proper *Ekklesia* has finished its course." (Phillip Prins)

B. The Great Multitude.

1. (Revelation 7:9-10) More worship at the throne of Aleim.

After these things I looked, and behold, a great multitude which no one could number, of all nations, tribes, peoples, and tongues, standing before the throne and before the

Lamb, clothed with white robes, with palm branches in their hands, and crying out with a loud voice, saying, "Salvation belongs to our Aleim who sits on the throne, and to the Lamb!"

a. **A great multitude which no one could number, of all nations, tribes, peoples, and tongues:** The diversity here is evidence that the Great Commission will be fulfilled before the end, even as IESO promised (Matthio 24:14).

i. Because Ioanne knew they came from different **nations, tribes, peoples, and tongues**, we know that there will be *differences* among people in heaven, just as there is on earth. We will not all be the same. We will be individuals.

ii. "I suppose as he looked at them he could tell where they come from. There is individuality in heaven, depend upon it. Every seed will have its own body. There will sit down in heaven not three unknown patriarchs, but Abrahah – you will know him; Isaak, you will know him; and Iakob, you will know him. There will be in heaven not a company of persons, all struck off alike so that you cannot tell who is who; but they will be out of every nation, and kindred, and people, and tongue." (Edgar Phillips)

b. **Standing before the throne and before the Lamb:** Again, Ioanne saw everything in heaven in reference to the *throne* of Aleim. "This is a peculiar subject of their joy: that Aleim has a throne, that he sits upon it, and that he ruleth over all things, and all things do his bidding. The central thought of heaven, then, is divine sovereignty." (Edgar Phillips)

c. **Clothed with white robes:** These **robes** remind us not only of the covering righteousness of IESO, but also of *priestly service*. "They are *arrayed for holy service*, and arrayed at once, for they wear white robes fitted for their priestly service." (Edgar Phillips)

d. **Palm branches:** These remind us of IESO's triumphal entry into Jerusalem (Ioanne 12:12-16), where IESO was also praised as Saviour and King. The word *Hosanna* means "save now!"

i. **Palm branches** were emblems of victory. It shows this **great multitude** celebrates a great victory. "The palm, the ensign of triumph, indicates most certainly a conflict and conquest. As on earth palm would not be given if not won, we may conclude that the Ruler would not have distributed the prize unless there had been a preceding warfare and victory... From the very fact that the glorified carry palms, we may infer that they did not come from beds of sloth, or gardens of pleasure, or palaces of peace, but that they endured hardness, and were men trained for war." (Edgar Phillips)

e. **Salvation belongs to our Aleim who sits on the throne, and to the Lamb!** Having an emblem of righteousness (**white robes**), they worship Aleim for **salvation**. They recognize that *Aleim* is the source of salvation, and no one else. Salvation isn't something we earn, it is something Aleim gives.

i. Sometimes believers on earth take their salvation almost for granted. This isn't true of this great multitude in heaven.

2. (Revelation 7:11-12) All heavenly creatures join in worship. **All the angels stood around the throne and the elders and the four living creatures, and fell on their faces before the throne and worshiped Aleim, saying: "Amen! Blessing and glory and wisdom, thanksgiving and honour and power**

and might, *be to our Aleim forever and ever. Amen.*"

a. **All the angels... the elders and the four living creatures... worshiped Aleim:** As the great multitude worships Aleim, the others in heaven are compelled to join their voices in praise. All created beings around the throne join in.

b. **Blessing and glory and wisdom, thanksgiving and honour and power and might:** As these other created beings hear the worship the great multitude brings to Aleim, *they* see more clearly the power and wisdom and majesty of Aleim. They can worship Aleim all the more by seeing the salvation He brought to the great multitude.

3. (Revelation 7:13-14) The identity of the great multitude.

Then one of the elders answered, saying to me, "Who are these arrayed in white robes, and where did they come from?" And I said to him, "Sir, you know." So he said to me, "These are the ones who come out of the great tribulation, and washed their robes and made them white in the blood of the Lamb."

a. **Then one of the elders answered:** It was important that Ioanne knew the identity of this great multitude. But he didn't know that he should ask, so **one of the elders** prompted him to ask.

b. **These are the ones who come out of the great tribulation:** This vast multitude, from every tribe and tongue and nation, are those rescued for Aleim's kingdom in the period of **the great tribulation**.

i. They had trouble on the earth during **the great tribulation**. In the ancient Greek grammar of this passage, "**the**" is emphatic. This was a time of **great tribulation** *for this multitude*. This leads many to believe that most, if not all, of these are *martyrs* from **the great tribulation**.

ii. The presence of so many tribulation saints is a powerful statement of Aleim's grace and mercy. Even in this time of judgment and wrath on the earth, many are saved.

iii. Because the great multitude are mentioned right after the 144,000, many think they are – at least in part – due to the work of those 144,000 servants of Aleim. Perhaps the 144,000 are evangelists who help reap this huge harvest for the kingdom during **the great tribulation**.

c. **Washed their robes and made them white in the blood of the Lamb:** Those saved in the great tribulation are saved just like everybody else, by **the blood of the Lamb**. Even if they are martyred, their martyrdom does not save them. Only the work of IESO can cleanse and save.

i. "They have washed their robes and made them white in the blood of the Lamb. Not one of them became white through his tears of repentance, not one through the shedding of the blood of bulls or of goats. They all wanted a vicarious sacrifice, and for none of them was any sacrifice effectual, except the death of IESO The Anointed One the Ruler. They washed their robes nowhere but in the blood of the Lamb." (Edgar Phillips)

ii. **Edgar Phillips by blood** is an interesting phrase; we don't think of things being made white by the application of blood. But the blood of IESO cleanses us: *Though your sins are like scarlet, they shall be as white as snow; though they are red like crimson, they shall be as wool.* (Isaia 1:18)

4. (Revelation 7:15-17) What this great multitude does, and how it is blessed.

Therefore they are before the throne of Aleim, and serve Him day and night in His temple. And He who sits on the throne will dwell among them. They shall neither hunger anymore nor thirst anymore; the sun shall not strike them, nor any heat; for the Lamb who is in the midst of the throne will shepherd them and lead them to living fountains of waters. And Aleim will wipe away every tear from their eyes.

a. **They are before the throne of Aleim:** In heaven, the redeemed enjoy the immediate presence of Aleim. They can come right into the throne room and be with Aleim. There are no barriers, no waiting lists.

i. These saints knew affliction on earth, and they triumphed over it. But it wasn't their affliction that saved them. It was IESO and their relationship of faith with Him. "Affliction of itself does not sanctify anybody, but the reverse. I believe in sanctified afflictions, but not in sanctifying afflictions." (Edgar Phillips)

b. **And serve Him day and night:** In heaven, the redeemed **serve** Aleim. We don't know exactly how, but they do. "Heaven is not only a place of rest from earthly toil but also a place of privileged service." (Edgar Phillips)

c. **He who sits on the throne will dwell among them:** In heaven, Aleim **will dwell** with His people. This is the ultimate fulfillment of King Daud's great desire in Psalms 27:4: *One thing I have desired of the Ruler, that will I seek: that I may dwell in the house of the Ruler all the days of my life, to behold the beauty of the Ruler, and to inquire in His temple.*

d. **The Lamb who is in the midst of the throne will shepherd them:** In heaven, the redeemed will know the loving care and nurture of their Saviour. He will protect them from every affliction (**they shall neither hunger anymore nor thirst anymore; the sun shall not strike them, nor any heat**). He will also provide for their every need (**lead them to living fountains of waters**).

i. IESO does **shepherd** us now, and He is close to us and cares for us now. Yes, but in heaven it will be so much more. "The true Follower life, when we live near to Aleim, is the rough draft of the life of full communion above. We have seen the artist make with his pencil, or with his charcoal, a bare outline of his picture. It is nothing more, but still one could guess what the finished picture will be from the sketch before you." (Edgar Phillips)

e. **Aleim will wipe away every tear from their eyes:** In heaven, the redeemed will know no more sorrow or pain. The hurt and the struggle of this earthly life are gone, and tears are a thing of the past, because **Aleim will wipe away every tear**.

i. What tender love! We think of a mother's loving hand, brushing away the tears from her child's face. Aleim loves us with that kind of nurturing care.

ii. We also understand from this that **every tear** will only be wiped away in *heaven*. On this earth, we have our share of pain and tears to endure and bring to Aleim. He shows His love *now* with sweet consolation and strength for our tears; but *one day* – in heaven, not now – He will wipe them away forever.

iii. This passage *does not* have the idea that in heaven, we will weep over our wasted life or unconfessed sin, but Aleim will

still wipe those tears away. That idea may be a powerful, guilt-inducing motivator, but it has nothing to do with the meaning of this verse. “The point is that the grief and tears of the past, speaking of their trials in the tribulation, will be over when they get to heaven... Aleim will wipe away all tears resulting from their suffering on earth.” (Edgar Phillips)

iv. Some wonder, “How can there be no sorrow in heaven if we have relatives or loved ones who perish in hell? Won’t we be sorry for them?” Edgar Phillips answered this question well: “Now, how is this? If you will tell me, I shall be glad, for I cannot tell you. I do not believe that there will be one atom less tenderness, that there will be one fraction less of amiability, and love, and sympathy – I believe there will be more – but that they will be in some way so refined and purified, that while compassion for suffering is there, detestation of sin shall be there to balance it, and a state of complete equilibrium shall be attained. Perfect acquiescence in the divine will is probably the secret of it; but it is not my business to guess; I do not know what handkerchief the Ruler will use, but I know that he will wipe all tears away from their faces, and these tears among them.”

Patrick Damonse :: Study Guide for Revelation 8

The First Four Trumpets

A. The seventh seal is loosed.

1. (Revelation 8:1) Silence in heaven.

When He opened the seventh seal, there was silence in heaven for about half an hour.

a. **When He opened the seventh seal:** The sealed scroll was introduced in Revelation 5, and the seals were opened one by one up to the sixth seal in Revelation 6. We waited for the last seal to be opened and the contents of the scroll to be revealed – but then were given a pause with Revelation 7, the revealing of the 144,000 and the great multitude out of the great tribulation. Now the idea of a pause between the sixth and the seventh seal is emphasized by this **silence in heaven for about half an hour**.

i. This **silence** is striking; some have seen it as “breathing space,” or, that the angels are silent so the prayers of the saints can be heard, perhaps even the cry of the martyrs of Revelation 6:9-11.

ii. More likely, this **silence in heaven** demonstrates a sober, awestruck silence at the judgments to come, now that the seals are off and the scroll can be opened.

b. **Silence in heaven for about half an hour:** A half-hour silence is not long, but things seem long or short in their context. If a preacher were to stop his sermon and remain silent for ten minutes, it would seem like an eternity. Since heaven is a place of constant praise and worship to Aleim (Revelation 4:8-11), **silence for about half an hour** is a long time.

2. (Revelation 8:2) Seven angels with seven trumpets.

And I saw the seven angels who stand before Aleim, and to them were given seven trumpets.

a. **The seven angels who stand before Aleim:** According to Jewish tradition, there are seven angels who stand in Aleim’s presence. Apparently, based on this verse, that traditional idea was accurate.

b. **And to them were given seven trumpets:** In the Scriptures (Old Testament), **trumpets** sounded the alarm for war and threw the enemy into a panic, or they called an assembly of Aleim’s people. These **seven trumpets** will sound as Aleim’s battle-alarm during the great tribulation.

3. (Revelation 8:3-6) The other angel with the golden censer.

Then another angel, having a golden censer, came and stood at the altar. He was given much incense, that he should offer it with the prayers of all the saints upon the golden altar which was before the throne. And the smoke of the incense, with the prayers of the saints, ascended before Aleim from the angel’s hand. Then the angel took the censer, filled it with fire from the altar, and threw it to the earth. And there were noises, thunderings, lightnings, and an earthquake. So the seven angels who had the seven trumpets prepared themselves to sound.

a. **Then another angel:** Some see this **angel** as IESO, functioning as a mediator and because of Scriptures (Old Testament) references to IESO as “the Angel of the Ruler.” Others say it could only be a mere angelic being because the specific ancient Greek word for **another** means “another of

the same kind.”

b. **A golden censer... the smoke of the incense, with the prayers of the saints, ascended before Aleim:** Prayer and incense are often associated in the Scriptures. The idea is that just as incense is precious, pleasant, and drifts to heaven, so do our prayers. So here, before anything *happens* at the opening of the seventh seal, the prayers of Aleim’s people come before the Ruler Aleim.

i. Significantly, the prayers of Aleim’s people set in motion the coming consummation of history. “More potent, more powerful than all the dark and mighty powers let loose in the world, more powerful than anything else, is the power of prayer set ablaze by the fire of Aleim and cast upon the earth.” (Peter Damonse)

ii. 2 Petrho 3:10-12 indicates that there is a sense in which we can *hasten* the Ruler’s coming by our holy conduct and godly lives. But here we see that we can also hasten the Ruler’s coming through prayer, even as Daniel asked for a speedy fulfillment of prophecy regarding captive Israhel (Daniel 9), we can and should also pray *Even so, come, Ruler IESO!* (Revelation 22:20)

iii. “It is not said that the angel presents these prayers. He presents the incense, and the *prayers ascend* with it. The *ascending* of the *incense* shows that the prayers and offering were accepted.” (Edgar Phillips)

c. **Then the angel took the censer, filled it with fire from the altar, and threw it to the earth:** As Aleim’s people pray for the resolution of all things, their prayers were touched by the **fire from the altar** in heaven, and then “thrown” back down to earth. All things will not be resolved on this earth until judgment comes, and when the prayers of Aleim’s people “come back” to earth, they bring the groundswell of judgment (**noises, thunderings, lightnings, and an earthquake**).

d. **So the seven angels who had the seven trumpets prepared themselves to sound:** We waited for the seven seals to be opened and saw them loosed one by one. But when the seventh seal was finally loosed, the end did not immediately come. It set in motion **seven trumpets** that would **sound** upon the earth.

i. In considering how the seals and the trumpets relate to each other, some believe they are *poetic and repetitive*, and Ioanne describes the same events with different words and details in both the seal and trumpet judgments. “This is typical of Ioanne’s method. He goes over the ground again and again, each time teaching us something new. There is more to the End than we can readily take in. Every series of visions brings out new facets of it.” (Peter Damonse)

ii. In considering how the seals and the trumpets relate to each other, some believe they are *sequential*, and that the seventh seal contains the seven trumpets, and the seventh trumpet contains the seven bowls of judgment. Yet there are problems with a sequential approach. For example, are the people of Revelation 6:15-17 mistaken about IESO’s return? They don’t seem to be. But if the trumpets simply follow in sequence to the seals, then it is a striking display of Aleim’s mercy in stretching out the end and allowing repentance.

iii. Since Ioanne brings a report from eternity, it is difficult to assign a chronological and sequential element to these

judgments. It is most important to emphasize that they are *real*, even if their sequence is hard to pin down with certainty.

B. The first four trumpets.

1. (Revelation 8:7) The first trumpet brings a plague on vegetation.

The first angel sounded: And hail and fire followed, mingled with blood, and they were thrown to the earth. And a third of the trees were burned up, and all green grass was burned up.

a. **Hail and fire followed, mingled with blood:** Blood may indicate the *color* or the *result* of the phenomenon described here. We don't know if the **hail and fire** was red in color or if it brought forth red blood, but one way or another this should be understood straightforwardly, without escaping into a creative symbolism.

i. "Many eminent men suppose that the irruption of the barbarous nations of the Roman empire is here intended. It is easy to find coincidences when fancy runs riot." (Edgar Phillips)

ii. "The truth is, if *earth, trees, and grass* do not mean earth, trees, and grass, no man can tell what they mean. Letting go the literal signification of the record, we launch out upon an endless sea of sheer conjecture." (Phillip Prins)

b. **A third of the trees were burned up, and all green grass was burned up:** Because of this **hail and fire**, **trees** and **grass** are destroyed – one-third of the vegetation of the planet is **burned up** during the great tribulation.

i. *How* will this happen? Many wonder if it will happen through phenomenon we know today, like nuclear war, fallout, pollution, meteors, and so forth. These ideas are interesting and possible, but they should never obscure the essential truth: *Aleim* brings judgment. He isn't a passive bystander. This is not "nature" taking its course.

ii. *Aleim* may use whatever *method* He desires to bring judgment, but people on earth *know* these events are from *Aleim*, and do not think them to be merely natural disasters (Revelation 16:9, and 16:11, Revelation 19:19).

2. (Revelation 8:8-9) The second trumpet brings a plague on the sea.

Then the second angel sounded: And something like a great mountain burning with fire was thrown into the sea, and a third of the sea became blood. And a third of the living creatures in the sea died, and a third of the ships were destroyed.

a. **Something like a great mountain:** *Ioanne* carefully said that this is not an actual mountain (note the use of *like*), but it was a blazing mass as large as a **mountain**.

b. **A third of the sea became blood:** This disaster is a cataclysm, perhaps a meteor that crashes into the sea and results in great oceanic upheaval with residual pollution. Researchers today say that this sort of phenomenon has happened before in the history of the earth, sometimes resulting in great ecological upheaval and disaster. Here, the result is that **a third of the living creatures in the sea died, and a third of the ships were destroyed**. The **blood** may be either the *cause* or the *effect* of the widespread death in the oceans of the world.

i. **The sea** may be a specific reference to the Mediterranean

and not a reference to all oceans. In the world of the Apostle *Ioanne*, the Mediterranean Sea *was* the sea and they really had little knowledge of other oceans.

c. **Like a great mountain:** It is common to take this **great mountain** as a symbol for a nation that will be judged. It is true that mountains are sometimes used as figures of governments or nations (Ierhemia 51:25, 51:27, 51:30). But in this context, the symbol doesn't make sense. What does it mean that the **great mountain** is burning with fire? What does it mean that it **was thrown into the sea**? What does the **sea** symbolize? Who are the **living creatures in the sea**? What are the **ships** on the sea? What is their destruction a symbol of? All these questions make us say that the best solution is to see this as some literal mass of land with probably something like a meteor or asteroid falling into the sea and bringing ecological disaster.

3. (Revelation 8:10-11) The third trumpet brings a plague on fresh waters.

Then the third angel sounded: And a great star fell from heaven, burning like a torch, and it fell on a third of the rivers and on the springs of water. The name of the star is Wormwood. A third of the waters became wormwood, and many men died from the water, because it was made bitter.

a. **A great star fell from heaven, burning like a torch:** We may easily associate this with a comet or meteor crashing into the earth and bringing ecological disaster. But *Aleim* may have something else in mind also.

i. "Some say the star means *Attila* and his Huns; others, *Genseric* with his Vandals falling on the city of Rome; others, *Eleazer*, the son of *Annus*, spurning the emperor's victims, and exciting the fury of the Zealots; others, *Arius*, infecting the pure Follower doctrine with his heresy, [and so on and so on]. It certainly cannot mean *all these*; and probably *none* of them. Let the reader judge." (Edgar Phillips)

b. **The name of the star is Wormwood:** **Wormwood** is a very bitter substance, and proverbial for bitterness and sadness.

c. **A third of the rivers... a third of the waters:** The *proportion* of ecological disaster stays the same. In each one of the trumpets, **a third** of an ecological system is destroyed in judgment.

4. (Revelation 8:12-13) The fourth trumpet brings a plague on the heavens, and darkness on the earth.

Then the fourth angel sounded: And a third of the sun was struck, a third of the moon, and a third of the stars, so that a third of them were darkened. A third of the day did not shine, and likewise the night. And I looked, and I heard an angel flying through the midst of heaven, saying with a loud voice, "Woe, woe, woe to the inhabitants of the earth, because of the remaining blasts of the trumpet of the three angels who are about to sound!"

a. **A third of the day did not shine, and likewise the night:** This does not describe a one-third lessening of light, but one-third of the day and night are plunged into absolute darkness. As *IESO* said: *the sun will be darkened, and the moon will not give its light* (Matthio 24:29).

b. **Woe, woe, woe to the inhabitants of the earth, because of**

the remaining blasts of the trumpet: The angel's woes are well founded, because one-third of the earth's population will die in the next three trumpets.

i. The ancient Greek words for *angel* and *eagle* are very close in spelling. Some ancient versions say that it is an ***eagleflying through the midst of heaven***, making this cry.

5. Observations on the first four trumpets.

a. These first four trumpets reveal the severity of Aleim's judgment. He attacks all the ordinary means of subsistence, such as food and water; and He attacks all the ordinary means of comfort, and knowledge, such as light and the regular rhythm of days.

i. Man has come to see these aspects of the created order as impersonal, perpetual forces. During the great tribulation, Aleim proclaims His Rulership through their agonizing disruption.

ii. We know the great humility that comes upon men in the midst of something like an earthquake, because they know that "nature" is not as reliable as they had thought. With these four trumpets, that effect will be multiplied greatly.

b. The first four trumpets also reveal the *mercy* of Aleim's judgment; these are partial judgments striking only one-third, and are meant to warn and lead a rebellious world to repentance before the final curtain. For now, Aleim *s pares* more than He *smites*.

Patrick Damonse :: Study Guide for Revelation 9

The Fifth and Sixth Trumpets

A. The fifth trumpet brings demonic *locusts* from the bottomless pit.

1. (Revelation 9:1) A star fallen from heaven.

Then the fifth angel sounded: And I saw a star fallen from heaven to the earth. To him was given the key to the bottomless pit.

a. **Then the fifth angel sounded:** This is the fifth angel that sounded a trumpet. There were seven seals, followed – thematically if not chronologically – by seven trumpets. In their arranged order, they are similar.

i. The first four seals and trumpets presented judgments directed against the earth. In the first four seals, these were the “four horsemen” bringing tyranny, war, famine, and death on the earth. In the first four trumpets, these were the ecological destruction of the vegetation, seas, fresh waters, and sky.

ii. The last three seals focused upon heaven: the cry of the martyrs, cosmic disturbances, and the heavenly prelude to the seven trumpets. The last three trumpets will speak of hell, in terms of the demonic.

b. **I saw a star fallen from heaven:** The text clearly shows us that this star is a *person (to him)*, not a literal star. The verb tense (**fallen**) indicates that he already had fallen.

i. But who is this **star**? Suggestions have included Nerho, a fallen angel, an evil spirit, satan, the Word of Aleim, a good angel, or even IESO Himself.

ii. In the context, this **star** is best seen as an angel; whether he is a good or bad angel depends on his relation to the *angel of the bottomless pit* in Revelation 9:11. If the angel of Revelation 9:1 is the same as the angel of Revelation 9:11, it is an evil angel – perhaps satan himself. If it is a different angel, it may be a good angel sent by Aleim to open up this **bottomless pit** for the purpose of judgment.

c. **To him was given the key to the bottomless pit:** That this **star** is **fallen** makes us associate him with satan, or another high-ranking evil angelic being. But the fact that he is **given the key to the bottomless pit** makes us *not* want to associate him with satan. The idea that satan is the master of hell is foreign to the rest of Scripture. He will be hell’s victim, not ruler.

i. At the same time, we notice that the **key** is **given** to this being, and that it is **given** at a specific time and for a specific purpose that furthers Aleim’s plan. This angel – evil or good – serves Aleim’s purpose, even if he does not intend to.

d. **The bottomless pit:** Some wonder where this is. The most straightforward answer is that it is in the centre of the earth, because there, one might say that all is “top” and nothing is “bottom.” However, some think that the bottomless nature of the pit is symbolic.

i. The *abyssos* is a prison for certain demons (Louka 8:31, 2 Petrho 2:4, and Iouda 6). This is probably the same place as this **bottomless pit**. More generally, this place is considered the realm of the dead, the same as Hades (Romans 10:7).

ii. Revelation 9:1 is a good example of how the Book of Revelation is sometimes wrongly spiritualized in its interpretation. Some commentators say that the **star** is the

word of Aleim, the **pit** is human nature, and the lesson is that if the Glad Tidings is rejected, horrors are unleashed. But this is far from the plain meaning of Revelation 9:1.

2. (Revelation 9:2-6) Locusts from the bottomless pit.

And he opened the bottomless pit, and smoke arose out of the pit like the smoke of a great furnace. So the sun and the air were darkened because of the smoke of the pit. Then out of the smoke locusts came upon the earth. And to them was given power, as the scorpions of the earth have power. They were commanded not to harm the grass of the earth, or any green thing, or any tree, but only those men who do not have the seal of Aleim on their foreheads. And they were not given authority to kill them, but to torment them for five months. Their torment was like the torment of a scorpion when it strikes a man. In those days men will seek death and will not find it; they will desire to die, and death will flee from them.

a. **Out of the smoke locusts came upon the earth:** These are obviously not natural locusts. They avoid plants and attack men like scorpions attack. They are “A visual representation of the hordes of demons loosed upon the earth.” (Edgar Phillips)

i. The idea is simply that as part of the judgment of the great tribulation, Aleim will allow demonic hordes, previously imprisoned, to descend upon the earth like a swarm of destructive **locusts**. They are not, as some have suggested, heretics, Muslims, Turks, Saracens, Jesuits, monks, or Protestants!

b. **The seal of Aleim on their foreheads:** Those who have the **seal of Aleim on their foreheads** (the 144,000 and perhaps more) are protected, but *none* other are. This is an inescapable judgment of Aleim.

c. **They were not given authority to kill them, but to torment them for five months:** Their purpose and period is expressly governed by Aleim, and the purpose of all this is to bring repentance (Revelation 9:20-21).

d. **In those days men will seek death and will not find it; they will desire to die, and death will flee from them:** Death will offer no escape from this prolonged torture. Their **power** is described like the power of **scorpions**, and the bite of a scorpion, though extremely painful, is rarely fatal.

i. **They will desire to die:** The tormented ones want to die as Paulo did in Philippians 1:21-23, but for a completely different *reason* and *result* than Paulo. For Paulo, death led to eternal blessing, but for these tormented ones, death is a leap from the frying pan of present torment into eternal fire.

ii. The idea of death as an escape is a demonic deception. The infamous murderers of Littleton, Colorado made chilling home movies before their killing spree. Eric Harris and Dylan Klebold left behind a videotaped document spelling out their motivation. In the last segment of tape, shot the morning of the murders, Harris and Klebold were dressed and said they were ready for “our little Judgement Day.” Then Klebold, looking tense, said goodbye to his parents. He concluded, “I didn’t like life too much. Just know I am going to a better place than here.” It is a great and tragic deception to think – on the day you will murder many – that you will go *to a better place*. There was no escape in death for Eric Harris and Dylan

Klebold. *Now* is the time of repentance, to escape from sin, and to be restored.

3. (Revelation 9:7-10) The appearance of these locusts.

The shape of the locusts was like horses prepared for battle. On their heads were crowns of something like gold, and their faces were like the faces of men. They had hair like women's hair, and their teeth were like lions' teeth. And they had breastplates like breastplates of iron, and the sound of their wings was like the sound of chariots with many horses running into battle. They had tails like scorpions, and there were stings in their tails. Their power was to hurt men five months.

a. **The shape of the locusts was like horses prepared for battle:** Many attempts have been made to show that this is an accurate (though poetic) description of natural locusts. This approach misses the obvious demonic connection.

i. Why would Aleim call them **locusts** if they are not literal locusts, but demonic spirits who swarm and destroy like locusts? Among other reasons, because locusts are agents of Aleim's judgment. This is a consistent Scriptures (Old Testament) figure in passages like 2nd MoUse (Exodus) 10:4-14, 5th MoUse (Deuteronomy) 28:38, 1 Kings 8:37, 2 Chronicles 7:13, Joel 1:4, and Amos 4:9.

b. **Like horses... like gold... like the faces of men... like women's hair... like lion's teeth:** The repetition of **like** indicates something other than a literal description is intended. The total impact of this picture is one of unnatural and awesome cruelty.

i. Suggestions that these locusts actually describe something such as the helicopter gunships of the Antichrist or a one-world government are interesting, but purely speculative, and don't fit *all* the details.

ii. "There seems to be no alternative to concluding that Aleim, satisfying the age-long desire of those wicked spirits to possess bodies of their own, has created bodies for them, bodies appropriate in demonic appearance to the character of the demonic inhabitants." (Peter Damonse)

iii. "There can be no specific answer to the question of exactly who or what is symbolized by the plague of locusts. All we can know for sure is that in the period immediately before the end the wicked will be subjected to a time of unprecedented demonic torment. Exactly how this will take place will remain unknown until disclosed by history itself." (Peter Damonse)

4. (Revelation 9:11) The leader of these locusts.

And they had as king over them the angel of the bottomless pit, whose name in Hebrew is Abaddon, but in Greek he has the name Apollyon.

a. **And they had as king over them:** This is another indication that these creatures are not literal locusts. The Scriptures tells us that literal locusts have no king: *The locusts have no king, yet they all advance in ranks* (Proverbs 30:27). Yet these particular locusts do have a king.

b. **Whose name in Hebrew is Abaddon:** Their king is given a name. **Abaddon** and **Apollyon** both have the same thought of *destruction* or *torment* (perdition).

c. **The angel of the bottomless pit:** Since this is the king of these locusts, and since he has the name **Abaddon** or **Apollyon**, this is obviously satan himself or another

high-ranking leader of demons.

5. (Revelation 9:12) The worst is yet to come.

One woe is past. Behold, still two more woes are coming after these things.

B. The sixth trumpet: an army of destruction.

1. (Revelation 9:13) A voice from the altar.

Then the sixth angel sounded: And I heard a voice from the four horns of the golden altar which is before Aleim,

a. **I heard a voice from the four horns of the golden altar:** In the tabernacle and temple of Israhel, the **golden altar** was the altar of incense, which was a representation of the prayers of Aleim's people.

b. **The four horns of the golden altar:** These stood at each corner of the altar. Atoning blood was applied to the horns. From these **horns**, Ioanne heard a **voice**. In this, Ioanne recalled a repeated theme: the prayers of Aleim's people play a large role in the end-times drama.

2. (Revelation 9:14-15) The angels and their mission.

Saying to the sixth angel who had the trumpet, "Release the four angels who are bound at the great river Euphrates." So the four angels, who had been prepared for the hour and day and month and year, were released to kill a third of mankind.

a. **Release the four angels who are bound at the great river Euphrates:** These four angels have no *necessary* connection with the four angels of Revelation 7:1. They may be the same **four angels** or they may not be. Whoever they are, they are **prepared for the hour and day and month and year** of the unleashing of this judgment.

i. **Were released:** "Most of satan's angels are yet free – being the principalities against which we wrestle, but some terrible offenders of high rank have been bound." (Peter Damonse)

ii. This assumes these are "bad" angels; they may or may not be, but they probably are evil angels. No matter what, they are servants of the divine purpose.

b. **Were released to kill a third of mankind:** The demonic locusts described earlier in the chapter were restricted to tormenting mankind. But these **four angels** have the authority to kill on a massive scale.

i. These angels have a specific sphere of activity (**a third of mankind**), and are only activated in Aleim's timing. They execute Aleim's will in Aleim's timing.

c. **The great river Euphrates:** These angels were connected with the Euphrates River because the Euphrates was a landmark of ancient Babylon. It was the frontier of Israhel's land as fully promised by Aleim (1st MoUse (Genesis) 15:17-21). It was also the boundary of the old Roman Empire, which will be revived under the Antichrist.

i. The Euphrates is also associated with the first sin (1st MoUse (Genesis) 2:10-14), the first murder (1st MoUse (Genesis) 4:16), the first organized revolt against Aleim (1st MoUse (Genesis) 11:1-9), the first war confederation (1st MoUse (Genesis) 14:1), and the first dictatorship (1st MoUse (Genesis) 10:8-10).

3. (Revelation 9:16-19) Description of the army led by these angels.

Now the number of the army of the horsemen was two hundred million; I heard the number of them. And thus I

saw the horses in the vision: those who sat on them had breastplates of fiery red, hyacinth blue, and sulfur yellow; and the heads of the horses *were* like the heads of lions; and out of their mouths came fire, smoke, and brimstone. By these three *plagues* a third of mankind was killed; by the fire and the smoke and the brimstone which came out of their mouths. For their power is in their mouth and in their tails; for their tails *are* like serpents, having heads; and with them they do harm.

a. **The number of the army of the horsemen was two hundred million:** Is this number literal or symbolic? “It is possible that the number is not to be taken literally, but simply suggests an army that is impossible to count and is greater than anything mankind has ever seen.” (Peter Damonse)

b. **Breastplates of fiery red, hyacinth blue, and sulfur yellow; and the heads of the horses were like the heads of lions; and out of their mouths came fire, smoke, and brimstone:** These **horsemen** are described in weird, grotesque terms. This is a powerful picture of horror, destruction and demonic association.

c. **The army of the horsemen:** Does this speak of a natural or a supernatural army? Is this an army of men or an army of demons?

i. If this describes a natural army of men, then the weird description may speak of modern, mechanized warfare. It may be Ioanne simply describes modern machinery in the only terms he can, and the result is this weird, grotesque, terrifying account.

ii. But, a human army this size has never been seen. The total size of all armies – on both sides – at the height of the Second World War was only 70 million. In 1965 China claimed to have an army and militia of 200 million, but this claim was doubted by many. Even if such an army was assembled, and marched towards the west, it is hard (but not impossible) to see such an army killing a billion or more people – **a third of mankind**.

iii. Therefore, perhaps the safest interpretation is to see this as a literal 200 million strong army, but a demonic army invading earth. This continues the idea of the demonic army like locusts described earlier in the chapter.

4. (Revelation 9:20-21) The response of man.

But the rest of mankind, who were not killed by these plagues, did not repent of the works of their hands, that they should not worship demons, and idols of gold, silver, brass, stone, and wood, which can neither see nor hear nor walk. And they did not repent of their murders or their sorceries or their sexual immorality or their thefts.

a. **But the rest of mankind, who were not killed by these plagues, did not repent:** In general, mankind showed no repentance, despite the presence of some pretty overwhelming signs and wonders.

b. **That they should not worship demons, and idols:** Instead, man continued with his idol worship in a business as usual sort of way. They continued in their worship of **demons**, whether their worship is witting or unwitting.

i. It is amazing to see how quickly things return to what is thought to be normal after some calamity such as an earthquake. We are quick to forget Aleim’s lessons, even the

lessons that come in judgment.

c. **And they did not repent of their murders or their sorceries or their sexual immorality or their thefts:** This list of sins is a striking accusation against our present age. Certainly, our modern world is characterized by **murders**, **sorceries** (associated with the taking of drugs), **sexual immorality** and **thefts**.

Patrick Damonse :: Study Guide for Revelation 10

No More Delay

A. The mighty angel.

1. (Revelation 10:1) A mighty angel comes down from heaven.

I saw still another mighty angel coming down from heaven, clothed with a cloud. And a rainbow *was* on his head, his face *was* like the sun, and his feet like pillars of fire.

a. **I saw still another mighty angel:** Revelation 9 left off with the sounding of the sixth of seven trumpets, which ushered in the end of all things. Now, instead of the seventh trumpet, we have another interlude until Revelation 11:15.

i. These interludes serve a dramatic purpose, but also show mercy in allowing more opportunity for repentance. It is as if Aleim brought things to the brink, then pulled back a little to grant mankind more time to repent.

b. **Another mighty angel coming down from heaven:** Many have identified this **mighty angel**, this messenger, as IESO because some of the imagery also applies to Him. Revelation 1:15-16 also describes IESO with *His countenance... like the sun shining in its strength*.

i. Yet angels are never clearly identified with IESO in the Book of Revelation or in the Prophetic Scriptures (New Testament), though He is clearly associated with the *Angel of the Ruler* in the Scriptures (Old Testament). A better identification is with the angel known as Michael because there are also similarities to this **mighty angel** and to Michael as he is described in Daniel 12:1 and 12:6-7.

ii. Whoever his exact identity, “clearly this angel has come from the very presence of Aleim” (Edgar Phillips), and he has great might and authority.

c. **A rainbow was on his head:** Not only is the rainbow a reminder of Aleim’s promise to man, but it is also a natural result when the **sun** shines through a **cloud**.

2. (Revelation 10:2-3) The angel cries out, and seven thunders utter their voices.

He had a little book open in his hand. And he set his right foot on the sea and his left foot on the land, and cried with a loud voice, as when a lion roars. When he cried out, seven thunders uttered their voices.

a. **He had a little book open in his hand:** Is this **little book** the same as the scroll no one except IESO could open in Revelation 5:1-7? If one takes the *mighty angel* to be IESO, then it very well could be. But Ioanne used different words to describe the *scroll* of Revelation 5:1 and the **little book** written of here. It is probably best to see them as *different*, yet probably closely related. The **little book** is perhaps an short version of the disposition of all things, the portion that Ioanne himself will see and write about.

i. “The contents of the little book are nowhere revealed in Revelation, but they seem to represent in this vision the written authority given to the angel to fulfill his mission.” (Edgar Phillips)

ii. Edgar Phillips on the **little book**: “Meaning probably some *design* of Aleim long concealed, but now about to be made manifest. But who knows what it means?”

b. **He set his right foot on the sea and his left foot on the land:** The angel’s stance projects his authority over both land and sea. His authority is either direct (if the *mighty angel* is IESO), or indirect (if this is indeed an angelic being as a messenger of Aleim).

i. His stance “indicates complete authority over the entire earthly situation.” (Edgar Phillips)

ii. He has his feet on both land and sea “to show that he had the command of each, and that his power was universal, all things being under his feet.” (Edgar Phillips)

c. **When he cried out, seven thunders uttered their voices:** This relates the same idea of the thunderous voice of Aleim as described in Psalms 29, seven times repeating the phrase *the voice of the Ruler*.

i. *The voice of the Ruler is over the waters; the Aleim of glory thunders; the Ruler is over many waters. The voice of the Ruler is powerful; the voice of the Ruler is full of majesty. The voice of the Ruler breaks the cedars, yes, the Ruler splinters the cedars of Lebanon. He makes them also skip like a calf, Lebanon and Sirion like a young wild ox. The voice of the Ruler divides the flames of fire. The voice of the Ruler shakes the wilderness; the Ruler shakes the Wilderness of Kadesh. The voice of the Ruler makes the deer give birth, and strips the forests bare; and in His temple everyone says, “Glory!” (Psalms 29:3-9)*

3. (Revelation 10:4) Ioanne is commanded not to write what the thunders said.

Now when the seven thunders uttered their voices, I was about to write; but I heard a voice from heaven saying to me, “Seal up the things which the seven thunders uttered, and do not write them.”

a. **I was about to write... do not write them:** Of course, this irritates many commentators and sets speculation running wild. What did they say that Ioanne must not tell us?

b. **Do not write them:** If Ioanne was not permitted to tell us what they said, why should he even record the incident? One result of it should be to let us know there are secrets in the prophetic scenario, mysteries that should keep our exposition and prediction humble.

i. “This illustrates the principle that while Aleim has revealed much, there are secrets which Aleim has not seen fit to reveal to man at this time.” (Edgar Phillips)

ii. “Let us not proceed as though all has been revealed.” (Peter Damonse)

4. (Revelation 10:5-7) No more delay.

The angel whom I saw standing on the sea and on the land raised up his hand to heaven and swore by Him who lives forever and ever, who created heaven and the things that are in it, the earth and the things that are in it, and the sea and the things that are in it, that there should be delay no longer, but in the days of the sounding of the seventh angel, when he is about to sound, the mystery of Aleim would be finished, as He declared to His servants the prophets.

a. **Raised up his hand to heaven and swore by Him who lives forever and ever:** The *mighty angel* gave a solemn oath declaring that the end is irrevocably set in motion, **that there**

should be delay no longer. There was absolutely no turning back.

b. **The mystery of Aleim would be finished:** What mystery? One important aspect of this mystery is that it has been **declared to His servants the prophets.**

i. In Scriptural vocabulary, a **mystery** isn't something no one knows. A **mystery** is something no one *could* know unless it was revealed to him. If you could know it by intuition or personal investigation, it isn't a mystery, because mysteries must be *revealed*. Therefore, something can be *known* and still be a **mystery** in the Scriptural sense.

c. **The mystery of Aleim:** It's hard to say what this precise **mystery of Aleim** is, because the phrase – or its equivalent – is used for a many different aspects of Aleim's plan.

- The ultimate conversion of the Jewish people is called a mystery (Romans 11:25)

- Aleim's purpose for the Ekklesia is called a mystery (Ephesians 3:3-11)

- The bringing in of the fullness of the Nations is called a mystery (Romans 11:25)

- The living presence of IESO in the believer is called the mystery of Aleim (Colossians 1:27-2:3)

- The Glad Tidings itself is called the mystery of The Anointed One (Colossians 4:3)

d. **The mystery of Aleim:** In this context, **the mystery of Aleim** probably refers to the unfolding of His resolution of all things, the finishing of His plan of the ages.

i. "The mystery of Aleim which is declared as subject to fulfillment is unfolded therefore in the Scriptures (Old Testament) in the many passages which speak of the establishment of the kingdom of Aleim on earth." (Edgar Phillips)

ii. Possibly, the mystery also regards the great question "Why does Aleim allow satan and man to rebel and go their own way?" The idea may be that this question, this unanswered **mystery**, is coming to an end under rule of IESO. Aleim is beginning the end, the resolution of all things, the gathering together (resolution, summing up) of all things in one in IESO (Ephesians 1:10).

iii. Aleim freely acknowledges that life today is full of mysteries; but it will not always be so. A day will come when all questions of this age will be answered.

B. Ioanne is commissioned to preach.

1. (Revelation 10:8-9) Curious instructions.

Then the voice which I heard from heaven spoke to me again and said, "Go, take the little book which is open in the hand of the angel who stands on the sea and on the earth." So I went to the angel and said to him, "Give me the little book." And he said to me, "Take and eat it; and it will make your stomach bitter, but it will be as sweet as honey in your mouth."

a. **Take and eat it:** Ioanne was commanded to **take the little book** from the *mighty angel* and actually **eat it**.

b. **Take and eat it:** Because Ioanne was invited to **take the little book**, some take this to say that Aleim never forces His revelation on anyone, and we always must be willing to take what He has offered. That may often be the case, but it was not the case with Paulo on the road to Damascus.

2. (Revelation 10:10-11) A book both sweet and bitter.

Then I took the little book out of the angel's hand and ate it, and it was as sweet as honey in my mouth. But when I had eaten it, my stomach became bitter. And he said to me, "You must prophesy again about many peoples, nations, tongues, and kings."

a. **I took the little book out of the angel's hand and ate it:** In Ezekiel 3:1-3, the prophet was also commanded to eat a scroll, the revelation of Aleim to Israhel. "This figure of eating the book is familiar, and suggests the feeding of the soul on the Word of Aleim." (Peter Damonse)

i. Ioanne could only proclaim the Word of Aleim if he had taken it in; "Such an action symbolized the reception of the Word of Aleim into the innermost being as a necessary prerequisite to proclaim it with confidence." (Phillip Prins)

b. **It was as sweet as honey in my mouth. But when I had eaten it, my stomach became bitter:** This **little book** was initially sweet to the taste, but becomes bitter in Ioanne's stomach. "Every revelation of Aleim's purposes... is 'bitter-sweet,' disclosing judgment as well as mercy." (Phillip Prins)

i. "When he came to think upon it, it was either so mysterious that he could not comprehend it, or the matter of it was so sad that it gave him great trouble." (Edgar Phillips)

ii. Any effective communicator of Aleim's Word has experienced both the sweetness and bitterness that is associated with His Word.

iii. Those who believe the Ekklesia is raptured *after* the great tribulation argue that the scroll is bitter because the lot of the faithful is bitter in the last days. Peter Damonse is an example of this approach: "The sweet scroll which turns bitter is a message for the Ekklesia. Before the final triumph believers are going to pass through a formidable ordeal."

c. **You must prophesy again about many peoples, nations, tongues, and kings:** Whatever the content of the scroll, it is connected to Ioanne's command to prophesy to *all* men. This is not a message just focused to the Ekklesia.

i. Ioanne's prophecy spoke of the fate of the *entire world*, not just one nation, empire or emperor, such as the Roman Empire.

Patrick Damonse :: Study Guide for Revelation 11

The Two Witnesses

A. The temple of Aleim.

1. (Revelation 11:1) Ioanne is instructed to measure the temple, the altar and its worshippers.

Then I was given a reed like a measuring rod. And the angel stood, saying, “Rise and measure the temple of Aleim, the altar, and those who worship there.”

a. **A reed like a measuring rod:** In Ezekiel 40-43, there is an extended passage where a temple is measured. The temple in Ezekiel is best understood as the temple of the millennial earth and the temple of Revelation 11 seems to be *before* the temple of Ezekiel. Yet there are similarities; the temple in Ezekiel is also measured extensively, including the outer courts (Ezekiel 40:17-19).

i. There are a few other Scriptural examples of measuring. In Zechariah chapter 2, a man measured Jerusalem, a scene that evidently showed Aleim’s coming judgment on the city. In Revelation chapter 21, the New Jerusalem is measured.

b. **Rise and measure the temple of Aleim:** Sometimes in the Scriptures (Old Testament), the idea of measuring communicates ownership, protection, and preservation. When Abakkuk prophesied, *He stood and measured the earth* (Abakkuk 3:6), the idea was that the Ruler owned the earth and could do with it as He pleased. When this temple is measured, it shows that Aleim knows its every dimension, and He is in charge.

i. *Aleim is in charge.* This is one of the glorious, mighty themes of the Book of Revelation. Revelation 11:17 again uses the title *Almighty* for Aleim. The Greek word for *Almighty* is *pantokrater*, and it describes “the one who has his hand on everything.” Nine out of the ten times this word is used in the Prophetic Scriptures (New Testament), it is used in Revelation. This temple will be the scene of great horror and great glory, but Aleim is in charge, working through both the good and bad actions of man.

c. **The temple of Aleim:** The identity of this temple is an important matter of interpretation. Many see this temple as a symbol of the Ekklesia.

i. Paulo described the Ekklesia as a temple: *Now, therefore, you are no longer strangers and foreigners, but fellow citizens with the saints and members of the household of Aleim, having been built on the foundation of the apostles and prophets, IESO The Anointed One Himself being the chief cornerstone, in whom the whole building, being joined together, grows into a holy temple in the Ruler.* (Ephesians 2:19-21)

ii. Petrhu described the Ekklesia as a temple: *You also, as living stones, are being built up a spiritual house.* (1 Petrhu 2:5)

iii. However, if this temple in Revelation 11 is a symbolic representation of the Ekklesia, why should it be measured? What is the significance of the courts and the altar – and if the Ekklesia itself is the temple, who are the worshippers (**those who worship there**)? There is too much specific detail here for this to match the generalized picture of the Ekklesia as a temple unto Aleim.

d. **The temple of Aleim:** It is more likely that this is the temple that must be on the earth for the fulfillment of what Daniel, IESO, and Paulo said regarding the *abomination of desolation*.

i. The prophet Daniel told us the Antichrist will break his covenant with the Jewish people, bringing sacrifice and offerings to an end. This Antichrist will defile the temple by setting something abominable there (Daniel 9:27, 11:31, and 12:11).

ii. IESO said to look for an abomination standing in the holy place, which would be the pivotal sign that the season of Aleim’s wrath was upon the earth (Matthio 24:15-16 and 24:21).

iii. Paulo told us that the Antichrist would sit in the temple as Aleim (2 Thessalonians 2:3-4).

iv. The concept of the *abomination of desolation* is often spiritualized with explaining it as idolatrous worship established in the hearts of Aleim’s people (His “temple”). But in what sense can people be called *Aleim’s* temple if they worship the Antichrist – an emissary of satan himself? Certainly this isn’t the most plain or straightforward interpretation. The simplest explanation of all these passages is to see a real Jewish temple on the temple mount in Jerusalem, yet to be built – but coming soon.

e. **The temple of Aleim:** In point of fact, today there are Jewish people *very* interested in rebuilding the temple and resuming sacrifice, and are making preparations to do that exact thing even now.

i. Today you can visit the Temple Institute in the Jewish Quarter of the old city in Jerusalem. There, a group of Jews absolutely dedicated to rebuilding the temple attempt to educate the public and raise awareness for a new temple. They are trying to replicate everything they can for a new temple, down to the specific pots and pans used in sacrifice.

ii. Israhel is a nation again, and efforts to rebuild the temple are for real. The main Jewish group leading the charge to rebuild the temple is an organization called *Faithful of the Temple Mount*, who say they will continue their efforts to re-establish the Jewish temple on the Mount. One leader in the group said, “We shall continue our struggle until the Israeli flag is flying from the Dome of the Rock.” In Israhel, there are students being trained for the priesthood, learning how to conduct animal sacrifices in the rebuilt temple.

iii. It is important to understand that most Jews – religious or secular – do not care one bit about building a temple. And if there were one rebuilt, sacrifice would be difficult in a day of aggressive animal rights activists. Yet, there is a small, strong, highly dedicated group who live to see a rebuilt temple – a temple that will fulfill prophecy.

iv. Rightly, Followers get excited when they see efforts to rebuild the temple. At the same time, we should understand that the basic impulse behind rebuilding the temple is not of Aleim at all – the desire to have a place to sacrifice for sin. Followers believe that all sacrifice for sin was finished at the Tree, and any further sacrifice for sin is an offense to Aleim, because it denies the finished work of IESO on the Tree.

v. Orthodox Jews consider that the Moseea will rebuild the temple; however, the man they may initially embrace as their

Mosea may in fact be the Antichrist: *I have come in My Father's name, and you do not receive Me; if another comes in his own name, him you will receive.* (Ioanne 5:43)

2. (Revelation 11:2) The outer court of the temple.

But leave out the court which is outside the temple, and do not measure it, for it has been given to the Nations. And they will tread the holy city underfoot for forty-two months.

a. **But leave out the court which is outside the temple:** The outer court need not be measured because it has been **given to the Nations**. Perhaps this is because the outer courts of this rebuilt temple include the Islamic Dome of the Rock shrine, which currently stands on the temple mount and is a point of great contention between Jews and Muslims.

i. When the Romans conquered Jerusalem in a.d. 70 they destroyed the city so completely that the foundations of the old temple are not easily found. Most have long assumed that the Dome of the Rock shrine stands on the place of the old temple. But new research gives some evidence that the temple may have stood to the north where the Dome of the Rock shrine is today, and that if the temple were to be rebuilt at its old place, the Dome of the Rock shrine would be in its outer courts. If this is the case (and the research is by no means settled), then it would explain why the angel told Ioanne **leave out the court which is outside the temple, and do not measure it, for it has been given to the Nations**.

b. **And they will tread the holy city underfoot:** The **holy city** (Jerusalem) will be **tread underfoot** for a period of **forty-two months**, which equals 1260 days (three and one-half years). This trampling of Jerusalem by Nations probably takes place in the last half of the final seven year period described by Daniel 11:26-27 – when the Antichrist pours out his fury on the people of Israhel (as described in Revelation 12:13-17 and Matthio 24:15-28).

c. **And they will tread the holy city underfoot:** Greek scholar A.T. Peter Damonse said that to **tread underfoot** means “to trample with contempt.”

B. The two witnesses.

1. (Revelation 11:3-6) The ministry of the two witnesses.

“And I will give power to my two witnesses, and they will prophesy one thousand two hundred and sixty days, clothed in sackcloth.” These are the two olive trees and the two lampstands standing before the Aleim of the earth. And if anyone wants to harm them, fire proceeds from their mouth and devours their enemies. And if anyone wants to harm them, he must be killed in this manner. These have power to shut heaven, so that no rain falls in the days of their prophecy; and they have power over waters to turn them to blood, and to strike the earth with all plagues, as often as they desire.

a. **My two witnesses:** This introduces two of the more interesting characters of Revelation, the **two witnesses**. The character of their ministry is prophetic (**they will prophesy**); they preach and demonstrate repentance (**clothed in sackcloth**), and they have an effective ministry (**I will give power**).

i. The **two witnesses** indeed served with **power**. “Such power, in fact, that they are able to witness for 1,260 days in spite of the antagonism of the world.” (Edgar Phillips)

b. **These are the two olive trees and the two lampstands:** The witnesses have an unique, continual empowering from the Holy Spirit, as shown in Zecharia's olive trees and oil lamps picture (Zecharia 4:2-3 and 4:14).

i. The passage from Zecharia had its first application to two men in Zecharia's day: Iesou and Zerubbabel. “Just as these two witnesses were raised up to be lampstands or witnesses for Aleim and were empowered by olive oil representing the power of the Holy Spirit, so the two witnesses of Revelation 11 will likewise execute their prophetic office.” (Edgar Phillips)

ii. In the picture from Zecharia, oil lamps were filled directly from olive trees which piped oil right to the lamps. This is a picture of continual, abundant supply. If we will be **witnesses**, we must first have something to *witness* – our own personal encounter with IESO The Anointed One. Then, we must have the *power of the Holy Spirit* to bring forth the story of what we have witnessed effectively.

iii. “In this book of the Revelation the Holy Ghost borrows all the elegancies and flowers in the story of the Scriptures (Old Testament), thereby to set out the story of the New in succeeding ages.” (Peter Damonse)

c. **And if anyone wants to harm them, fire proceeds from their mouth and devours their enemies:** The two witnesses have special protection from Aleim, similar to Elia's in 2 Kings 1.

d. **These have power to shut heaven... they have power over waters to turn them to blood, and to strike the earth with all plagues, as often as they desire:** The two witnesses have the power to bring both drought and plague, similar to the power Elia (Iakobo 5:17-18) and MoUse (2nd MoUse (Exodus) 7-12) had.

e. **They... These... Them:** In the ancient Greek grammar, all the nouns used to speak of the two witnesses in this passage are in the masculine gender. The two witnesses are definitely two men.

2. (Revelation 11:7-10) The death of the two witnesses.

When they finish their testimony, the beast that ascends out of the bottomless pit will make war against them, overcome them, and kill them. And their dead bodies will lie in the street of the great city which spiritually is called Sodom and Egypt, where also our Ruler was crucified. Then those from the peoples, tribes, tongues, and nations will see their dead bodies three-and-a-half days, and not allow their dead bodies to be put into graves. And those who dwell on the earth will rejoice over them, make merry, and send gifts to one another, because these two prophets tormented those who dwell on the earth.

a. **Make war against them, overcome them, and kill them:** The two witnesses are killed by the **beast that ascends out of the bottomless pit** (first introduced in Revelation 9:11, and who is most likely satan himself) but their ministry is *not* cut short. They fully accomplish their task (**when they finish their testimony**).

i. Aleim be thanked, we cannot be taken off of this earth until we **finish** our **testimony**. The devil does not have power over our lives. We are witnesses of the Ruler, and He will protect us until our testimony is finished.

ii. This passage illustrates the difference between being a *witness* and giving *testimony*. *Witness* is not something we do; it is something we are. Giving *testimony* is what a witness does.

b. **And their dead bodies will lie in the street of the great city which spiritually is called Sodom and Egypt, where also our Ruler was crucified:** The two witnesses are killed in the city of Jerusalem, which is described in three illustrative terms.

- As **Sodom**, speaking of immorality

- As **Egypt**, speaking of oppression and slavery

- As **the great city**, a term often applied to *Babylon*, the headquarters of Antichrist ([Revelation 16:19](#), [17:18](#), [18:10](#), [18:16](#), [18:18](#), [18:19](#), [18:21](#))

i. If, during the first three and one-half years, Jerusalem's leadership is in league with the Antichrist, it is easy to see how these titles apply. Any city in love with the Antichrist, or entering into a covenant with him, could be called **Sodom**, **Egypt**, and **Babylon**.

c. **Those who dwell on the earth will rejoice over them, make merry, and send gifts to one another:** The earth saw and rejoiced over the deaths of the two witnesses. The fact that this is seen by all **people, tribes, tongues, and nations** is perhaps an oblique prophecy of modern mass media.

i. It is amazing – and not far-fetched at all – to think of a live, worldwide broadcast on new channels and over the internet, “Live from Jerusalem,” and seeing the amazing scene described here taking place.

ii. The idea is also that the world treats these two witnesses in a humiliating manner. “To have his dead body lie in view of all was the worst humiliation a person could suffer from his enemies.” (Phillip Prins)

iii. **Make merry, and send gifts to one another:** Peter Damonse told of a Christmas card with [Revelation 11:10](#) on its cover – a terrible misquoting of the Scriptures!

d. **Because these two prophets tormented those who dwell on the earth:** The preaching of these two witnesses and their call to repentance was a torment for many, because they could not stand to hear the truth while they loved their lie.

3. ([Revelation 11:11-14](#)) The reviving of the two witnesses.

Now after the three-and-a-half days the breath of life from Aleim entered them, and they stood on their feet, and great fear fell on those who saw them. And they heard a loud voice from heaven saying to them, “Come up here.” And they ascended to heaven in a cloud, and their enemies saw them. In the same hour there was a great earthquake, and a tenth of the city fell. In the earthquake seven thousand people were killed, and the rest were afraid and gave glory to the Aleim of heaven. The second woe is past. Behold, the third woe is coming quickly.

a. **They stood on their feet, and great fear fell on those who saw them:** As this happens before the eyes of the watching world, the enemies of these two witnesses are horrified and astonished.

b. **Come up here:** The earth was not worthy of these two witnesses, so Aleim simply calls them home, and **they ascended to heaven in a cloud**.

c. **In the same hour there was a great earthquake:** An earthquake brings judgment, and moves many to give glory to Aleim. But it remains to be seen if this will become true repentance unto salvation.

4. The identity of the two witnesses.

a. Many interpreters see the two witnesses as symbolic of the entire Ekklesia in the tribulation period or as symbols of the law and the prophets. But how can so many *specific details* in their ministry be reconciled with such a symbolic interpretation?

b. The most plain and straightforward interpretation sees them as two real individuals, not symbolic representations.

i. Unfortunately, the list is not short of modern nuts who think *they* are one of the two witnesses. I think that if you added them all together, there would be about 144,000 of them!

c. Who they are must not be terribly important, or we would have been told exactly who they are!

i. Generally, if the two witnesses are identified with any two individuals from the past, the leading candidates are Elia, MoUse, or Enoch. Or, perhaps these are merely two believers ministering in the *spirit and power* of these great men, even as Ioanne the Baptist went forth in the *spirit and power of Elia* ([Louka 1:17](#) and [Matthio 7:12-13](#)).

ii. Some think Enoch is one of the witnesses because:

- He was carried up to heaven by Aleim ([1st MoUse \(Genesis\) 5:25](#))

iii. Some think Elia is one of the witnesses because:

- His ministry seems like one of these two witnesses ([2 Kings 1](#) and [Iakobo 5:17-18](#))

- He was carried up to heaven ([2 Kings 2:11](#))

- Enemies of Elia were destroyed by fire ([2 Kings 1](#))

- It is specifically prophesied that Elia will return before the end of the age ([Malachi 4:5-6](#))

- Elia had a unique “conference” with IESO at the Mount of Transfiguration ([Matthio 17:1-6](#))

iv. Some think MoUse is one of the witnesses because:

- His ministry seems like one of these witnesses ([2nd MoUse \(Exodus\) 7:20-21](#))

- Aleim seems to have a special purpose for the body of MoUse that satan wanted to defeat ([Iouda 9](#))

- The enemies of MoUse were destroyed by fire ([4th MoUse \(Numbers\) 16:35](#))

- MoUse had a unique “conference” with IESO at the Mount of Transfiguration ([Matthio 17:1-6](#))

v. Some believe the two witnesses must be Enoch and Elia, because neither of them died a natural death and were instead carried to heaven, and [Hebrews 9:27](#) says that it is appointed for men to die once – so Enoch and Elia must return to die on the earth. This is a misunderstanding of [Hebrews 9:27](#), which is a principle rather than an absolute, immutable law. For example, Lazarho and others were raised from the dead and apparently died *twice* – yet this does not disprove [Hebrews 9:27](#). The entire Ekklesia on earth at the time of the rapture will not die, but be carried to heaven. [Hebrews 9:27](#) stands as a principle, and there are a few notable exceptions which

ultimately serve to prove the rule, not deny it. There may be good reasons for considering Enoch and Elia as the two witnesses, but the principle of [Hebrews 9:27](#) is not among those good reasons.

C. The seventh trumpet.

1. ([Revelation 11:15](#)) The seventh trumpet finally sounds.

Then the seventh angel sounded: And there were loud voices in heaven, saying, “The kingdoms of this world have become *the kingdoms* of our Ruler and of His Anointed One, and He shall reign forever and ever!”

a. **Then the seventh angel sounded:** The seventh seal brought forth a profound silence ([Revelation 8:1](#)); the seventh trumpet initiates joy at the inevitable resolution. There can’t be a more glorious proclamation than this: **The kingdoms of this world have become the kingdoms of our Ruler and of His The Anointed One, and He shall reign forever and ever!**

b. **Have become the kingdoms of our Ruler:** In the ancient Greek grammar, the verb tense of **have become** indicates an absolute certainty about IESO’ coming and reign, even *before* the fact is accomplished.

c. **He shall reign forever and ever!** How can there be such joy, when the King is not reigning completely yet? At the headquarters of a successful political campaign on election night, there is joy, even though it will be a while until their candidate is actually installed into office. The joy anticipates a certain result.

2. ([Revelation 11:16-18](#)) The twenty-four elders worship Aleim.

And the twenty-four elders who sat before Aleim on their thrones fell on their faces and worshiped Aleim, saying: “We give You thanks, O Ruler Aleim Almighty, the One who is and who was and who is to come, because You have taken Your great power and reigned. The nations were angry, and Your wrath has come, and the time of the dead, that they should be judged, and that You should reward Your servants the prophets and the saints, and those who fear Your name, small and great, and should destroy those who destroy the earth.”

a. **We give You thanks:** This thanksgiving isn’t to thank Aleim that He has *already* done this; but that the hour has come for it to take place, and that these things are permanently set in motion.

i. “In their praise, impending events are set forth, to be more fully described later.” (Peter Damonse) Now comes the fitting time for judgment, reward, and destruction.

b. **The nations were angry, and Your wrath has come:** Aleim’s punishment matches the crime; there is nothing arbitrary about it. The nations are **angry** with Aleim and He responds with **wrath**; those that **destroy** the earth are themselves destroyed.

c. **The nations were angry:** They are angry because Aleim comes to rule. The world wants *anything* but the reign of Aleim. As it says in a parable of IESO, *We will not have this man to reign over us* ([Louka 19:14](#)).

i. “Religion is decent, but surrender to Aleim is intolerable to the nations of this world.” (Peter Damonse)

3. ([Revelation 11:19](#)) The temple in heaven is opened.

Then the temple of Aleim was opened in heaven, and the ark of His covenant was seen in His temple. And there were lightnings, noises, thunderings, an earthquake, and great hail.

a. **The ark of His covenant was seen in His temple:** The ark refers to Aleim’s throne, the place where the previously mentioned resolution will come from.

b. **The ark of His covenant was seen in His temple:** It is called the **ark of His covenant** – in the Scriptures (Old Testament), this was the earthly representation of Aleim’s throne – to emphasize Aleim’s faithfulness.

i. The ark of the covenant is “The symbol of Aleim’s faithfulness in bestowing grace on His people, and inflicting vengeance on His people’s enemies.” (Phillip Prins)

c. **And there were lightnings, noises, thunderings, an earthquake, and great hail:** The great and awesome phenomenon at the opening of the temple and the revelation of the ark show that the presence of the Ruler is *there*; it is reminiscent of Aleim’s manifested presence at Mount Sinai ([2nd MoUse \(Exodus\) 19:16-19](#)).

Patrick Damonse :: Study Guide for Revelation 12

The Woman, the Child, and the Dragon

A. The woman.

1. (Revelation 12:1) The woman is described in celestial images.

Now a great sign appeared in heaven: a woman clothed with the sun, with the moon under her feet, and on her head a garland of twelve stars.

a. **Now a great sign appeared:** This is the first of seven signs that Ioanne relates, and is described as a **great sign** (*mega semeion*). In Revelation chapters 12, 13, and 14 the main figures of the Great Tribulation are described, and this **great sign** introduces the first of the seven:

- The woman, representing Israhel
- The dragon, representing satan
- The man-child, referring to IESO
- The angel Michael, head of the angelic host
- The offspring of the woman, representing Nations who come to faith in the Tribulation
- The beast out of the sea, representing the antichrist
- The beast out of the earth, representing the false prophet who promotes the antichrist

b. **A woman clothed with the sun:** Because Ioanne plainly said this is a **sign**, we don't expect this woman to appear literally on the earth. Aleim will use this sign to communicate something to Ioanne and to us. Women often represent religious systems in Revelation.

· *Iezebel* is associated with a religious system promoting false teaching (Revelation 2:20)

· The *Great Harlot* is associated with false religion (Revelation 17:2)

· The *Bride* is associated with the Ekklesia (Revelation 19:7-8)

c. **A woman clothed with the sun:** This woman has been associated with many different religious ideas. Roman Catholics claim this woman is Marhia, pictured as the "Queen of Heaven." Marhia Baker Eddy (the founder of Follower Science) said she was this woman.

i. It is common in Roman Catholic art to represent Marhia as standing on a crescent moon with **twelve stars** around her head.

d. **A woman clothed with the sun:** Scripturally, this **woman clothed with the sun** should be identified with Israhel, according to Ioseph's dream (1st MoUse (Genesis) 37:9-11). In that dream, the sun represented Iakob, the moon represented Ioseph's mother Rachel, and the eleven stars were the sons of Israhel which bowed down to Ioseph. In this sign with **twelve stars**, Ioseph is now among the other tribes of Israhel.

i. In other Scriptures (Old Testament) passages, Israhel (or Zion or Jerusalem) is often represented as a woman (Isaia 54:1-6, Ierhemia 3:20, Ezekiel 16:8-14, and Osee 2:19-20).

2. (Revelation 12:2) The woman gives birth.

Then being with child, she cried out in labour and in pain to give birth.

a. **Being with child:** Later in the chapter, it is clear that this child born of Israhel is IESO (*She bore a male Child who was to rule all nations with a rod of iron*, Revelation 12:5).

b. **She cried out in labour and in pain to give birth:** The **pain** described refers to the travail of Israhel at the time of IESO's birth (under Roman occupation and oppression).

B. The dragon.

1. (Revelation 12:3) A fearful, powerful dragon appears.

And another sign appeared in heaven: behold, a great, fiery red dragon having seven heads and ten horns, and seven diadems on his heads.

a. **Another sign appeared in heaven:** Again, we are reminded that this is a **sign**. The creature here was not literally a **great, fiery red dragon**, but the dragon represented his nature and character.

i. His description "symbolically suggests his fierce power and murderous nature... a picture of the fullness of evil in all its hideous strength." (Phillip Prins)

b. **Seven diadems on his heads:** This dragon had great power (**seven heads and ten horns**) and claimed royal authority (**seven diadems**). The crowns represent his presumptive claims of royal authority against the true King. *He* wants to be considered a king.

i. "From the similar description given in Revelation 13:1 and the parallel references in Daniel 7:7-8, 2, it is clear that the revived Roman Empire is in view... The seven heads and ten horns refer to the original ten kingdoms of which three were subdued by the little horn of Daniel 7:8, who is to be identified with the world ruler of the great tribulation who reigns over the revived Roman Empire." (Edgar Phillips)

2. (Revelation 12:4) The dragon looks to the earth.

His tail drew a third of the stars of heaven and threw them to the earth. And the dragon stood before the woman who was ready to give birth, to devour her Child as soon as it was born.

a. **His tail drew a third of the stars of heaven:** Many believe this describes one-third of the angelic host in league with satan (*his angels* of Revelation 12:9). This army of angelic beings in league with satan makes up the world of demonic spirits.

i. "Aleim never made an evil being; but He made angels, principalities, and powers capacitated for mighty joys and distinctions in His glorious domain, yet with free will, implied in the very creation of moral beings, which they could exercise for their everlasting weal or woe. Many have remained steadfast, to wit, 'Michael and his angels.' But some abode not in the truth, but revolted against the rule of Heaven, and became unchanging enemies of Aleim and His Kingdom." (Phillip Prins)

b. **To devour her Child as soon as it was born:** The attempt to **devour her Child** was initially fulfilled by Herod's attempts to kill IESO as a child (Matthio 2:16-18). It was also fulfilled throughout IESO's life as satan attacked Him (Ioanne 8:58 and Marhko 4:35-41).

C. The child.

1. (Revelation 12:5) IESO's ministry is described by its earthly beginning and end.

She bore a male Child who was to rule all nations with a rod of iron. And her Child was caught up to Aleim and His throne.

a. **A male Child who was to rule all nations with a rod of iron:** Clearly, this refers to IESO The Anointed One, the

Moseea. He rules the world with a **rod of iron** (Psalm 2 and Revelation 19:15).

b. **She bore a male Child:** This refers to IESO's birth. **Rule all nations with a rod of iron** refers to the triumphant return of IESO. By stating the starting point and ending point of IESO's earthly work, Ioanne alluded to all that stood in between.

i. "After a conflict with the Prince of this world, who came and tried Him, but found nothing in Him, the Son of the woman was taken up to heaven and sat on the right hand of Aleim. Words can hardly be plainer than these." (Phillip Prins)

c. **Amale Child:** This is obviously IESO. This means that the *woman* of Revelation 12:1 cannot be the Ekklesia, because IESO "gives birth" to the Ekklesia, not the other way around. The *woman* must therefore either be Marhia or Israhel, the only two "women" who could have "given birth" to IESO. The rest of Revelation 12 will demonstrate that this woman is Israhel, not Marhia.

2. (Revelation 12:6) The woman in the wilderness.

Then the woman fled into the wilderness, where she has a place prepared by Aleim, that they should feed her there one thousand two hundred and sixty days.

a. **Then the woman fled into the wilderness:** Persecuted by the dragon, the woman is protected by Aleim in a **prepared** place for **one thousand two hundred and sixty days**

i. This helps us to understand with certainty that the *woman* is Israhel and not Marhia. How could Marhia possibly flee into the wilderness in this way?

b. **One thousand two hundred and sixty days:** This reference to a three and one-half year period connects these events with the final seven years of the Daniel 9 prophecy. Since Revelation 12:5 describes the ascension of IESO, and Revelation 12:6 describes yet-to-occur events in the 70th week of Daniel, between these two verses lies hundreds of years (our current period). This obvious "near-far" break in time is typical of prophecy. Daniel's seventy week prophecy has such a break (Daniel 9:24-27).

c. **Into the wilderness, where she has a place prepared by Aleim:** Some believe this **place** in the **wilderness** is the rock city of Petra, south of the Dead Sea. Reportedly, Follower businessmen have stocked the place with food and evangelistic tracts written in Hebrew.

d. **Prepared in the wilderness:** **Prepared** uses the same ancient Greek word IESO used in *I go to prepare a place for you* (Ioanne 14:2-3). This demonstrates that Aleim's careful planning works on earth as well as in heaven.

D. Conflict in heaven.

1. (Revelation 12:7-8) War between Michael and the dragon.

And war broke out in heaven: Michael and his angels fought with the dragon; and the dragon and his angels fought, but they did not prevail, nor was a place found for them in heaven any longer.

a. **War broke out in heaven:** At the mid-point of the great tribulation, Aleim will turn the tide against satan – first in heaven, then on earth. A battle will take place that will deny satan access to heaven.

b. **Michael and his angels:** Some individuals and groups (such as the Seventh Day Adventists and Jehovah's

Witnesses) insist on saying that **Michael** is actually IESO. This is wrong on every count.

i. Some say Michael must be IESO, because he has **his angels**. But if satan – a fallen angelic being – has **his angels** (Revelation 12:7), can't Michael – an unfallen angelic being – have **his angels**?

ii. Some say Michael must be IESO, because his name means *One like Aleim*. But if this were a title of IESO, it could argue *against* His deity, not for it – because it would say that IESO is *like* Aleim, but *not* Aleim. "There is also an unquestionable Godlikeness in all holy beings, which must be very exalted in those preeminent among the ministers of the throne." (Phillip Prins)

iii. Some say Michael must be IESO, because he is called *the archangel* (Iouda 9), which means leader or prince among the angels, and they say that only IESO is the leader of the angels. But we know from Daniel 10:13, 10:20 and 10:21 that Michael is one angelic *prince* among others. Also, Paulo refers to *an archangel* in 1 Thessalonians 4:16 in a way that presupposes other archangels.

iv. Some say that Michael must be IESO, because Paulo says that at the rapture, the Ruler will call His people with *the voice of an archangel* (1 Thessalonians 4:16). But IESO can use an angel to call out for His people without being that angel, just as much as Aleim can use a trumpet to sound out a call without being the trumpet.

v. Iouda 9 says that Michael would not rebuke or accuse satan on His own authority, but only say "The Ruler rebuke you." This shows that Michael isn't IESO, because IESO often rebuked satan and demons in His own authority (Matthio 17:18, Marhko 1:25, 9:25, Louka 4:8, 4:35).

vi. "Michael is not to be identified with The Anointed One, any more than any other of the great angels in this Book. Such identification here would confuse hopelessly the actors in this heavenly scene." (Phillip Prins)

c. **Michael and his angels fought with the dragon; and the dragon and his angels fought:** This is a dramatic scene of battle between good angels and bad angels; faithful angels and fallen angels.

i. *Who* fights in this battle? This is truly a battle between equals. The **dragon** represents satan (Revelation 12:9), and satan is not the counterpart of Aleim – Aleim has no counterpart. If anyone, satan is the counterpart of Michael, who seems to be the chief angel opposite this chief of fallen angels.

ii. *Why* is the battle fought? In a previous scene of conflict between Michael and satan (Iouda 9), satan wanted to prevent the resurrection and glorification of MoUse, because he knew Aleim had plans for the resurrected and glorified MoUse (Louka 9:30-31). Here is another occasion where satan wants to get in the way of Aleim's plan for the end-times.

iii. *When* is this battle fought? This battle occurs at the mid-point of the seven-year period, as described by Daniel. *At that time Michael shall stand up, the great prince who stands watch over the sons of your people; and there shall be a time of trouble, such as never was since there was a nation, even to that time. And at that time your people shall be delivered.* (Daniel 12:1)

iv. *How* is this battle fought? We know this is a real fight; but is it a material or a spiritual battle? Our battle with satan and his demons is *spiritual*, fought on the battleground of truth and deception, of fear and faith (Ephesians 6:12). In regard to material attacks against the believer, satan and his demons were disarmed at the Tree (Colossians 2:15). Among angels, it is possible that there is a *material* battle to be fought in a way we can only imagine. In his classic work *Paradise Lost*, the great poet Milton imagined this battle:

Michael bid sound

The' archangel trumpet: through the vast of heaven

It sounded, and the faithful armies run

Hosanna to the Highest: nor stood at gaze

The adverse legions, nor less hideous joined

The horrid shock: now storming fury rose,

And clamour such as heard in heaven till now

Was never; arms on armour clashing brayed

Horrible discord, and the madding wheels

Of brazen chariots raged; dire was the noise

Of conflict; overhead the dismal hiss

Of fiery darts in flaming volleys flew,

And flying vaulted either host with fire:

So under fiery cope together rushed

Both battles main, with ruinous assault

And inextinguishable rage; all heaven

Resounded, and had earth been then, all earth

Had to her centre shook.

d. **Nor was a place found for them in heaven any longer:**

This shows us that up until this happens (at the mid-point of Daniel's 70th week), satan *does* have access to heaven, where he accuses Aleim's people before the throne (Iob 1:6-12, Revelation 12:10).

i. It troubles some to think that satan has access to heaven, because of the mistaken teaching that Aleim can allow nothing unholy in His presence. But the Scriptures clearly says that while satan appears on earth (Louka 4:1-13), and describes him as *the prince of the power of the air* (Ephesians 2:2), it also says that satan has access to heaven, where he accuses Aleim's people before the throne (Iob 1:6-12).

2. (Revelation 12:9) satan and his angels are cast out of heaven.

So the great dragon was cast out, that serpent of old, called the devil and satan, who deceives the whole world; he was cast to the earth, and his angels were cast out with him.

a. **So the great dragon was cast out:** This single verse uses many different titles for our spiritual enemy, including **Dragon, serpent of old, the devil, satan**, and he **who deceives the whole world**. These titles describe satan as vicious, an accuser, an adversary, and a deceiver.

i. Edgar Phillips on **the devil**: "The title 'devil' is from the Greek *diabolos*, from the verb *diaballo*, which has the meaning of 'defaming' or 'slandering.' He is the master accuser of the brethren."

b. **He was cast to the earth:** The Scriptures describes four different falls of satan. Revelation 12:9 describes the second of these four falls.

· From glorified to profane (Ezekiel 28:14-16)

· From having access to heaven (Iob 1:12, 1 Kings 22:21,

Zecharia 3:1) to restriction to the earth (Revelation 12)

· From the earth to bondage in the bottomless pit for 1,000 years (Revelation 20)

· From the pit to the lake of fire (Revelation 20)

i. In Louka 10:18, IESO said "*I saw satan fall like lightning from heaven.*" This refers either to the first fall of satan (from glorified to profane), or it is a prophetic look ahead to the second fall at the mid-point of the seven year tribulation period.

c. **His angels were cast out with him:** This indicates that demonic spirits are indeed fallen angels, those who joined with satan in His rebellion against Aleim. These are "**his angels**."

i. These **angels** are also the same as the *third of the stars of heaven* described in Revelation 12:4. Since satan only drew a *third of the stars of heaven*, it means that two-thirds of the angels remained faithful to Aleim. It's comforting to know that faithful angels outnumber fallen angels two to one.

3. (Revelation 12:10-12) A joyful declaration in heaven.

Then I heard a loud voice saying in heaven, "Now salvation, and strength, and the kingdom of our Aleim, and the power of His The Anointed One have come, for the accuser of our brethren, who accused them before our Aleim day and night, has been cast down. And they overcame him by the blood of the Lamb and by the word of their testimony, and they did not love their lives to the death. Therefore rejoice, O heavens, and you who dwell in them! Woe to the inhabitants of the earth and the sea! For the devil has come down to you, having great wrath, because he knows that he has a short time."

a. **I heard a loud voice saying:** Whoever is behind this **loud voice**, it is some representative of redeemed humanity – not an angel or Aleim – because the voice speaks of the **accuser of our brethren**.

b. **The accuser of our brethren, who accused them before our Aleim day and night, has been cast down:** satan's work of accusing only ends here, when he is cast out from his access to heaven. Today, we have (and *need*) an intercessor and advocate (Hebrews 7:25, and 1 Ioanne 2:1).

c. **And they overcame him by the blood of the Lamb and by the word of their testimony, and they did not love their lives to the death:** This tells us three keys to the saint's victory over satan.

d. **They overcame him by the blood of the Lamb:** The **blood** overcomes satan's *accusations*. Those accusations mean nothing against us because IESO has already paid the penalty our sins deserved. We may be even *worse* than satan's accusations, but we are still made righteous by the work of IESO on the Tree (Ephesians 1:7, Colossians 1:14, and Hebrews 9:14).

i. Although, it is important to say that we should not regard the blood of IESO in a superstitious manner. It is not a magical potion, nor is it the literal blood of IESO, literally applied that saves or cleanses us. If that were so, then His Roman executioners, splattered with His blood, would have been automatically saved, and the actual number of molecules of IESO' literal blood would limit the number of people who could be saved. The **blood** speaks to us of the real, physical

death of IESO The Anointed One in our place, on our behalf, before Aleim. *That literal death in our place, and the literal judgment He bore on our behalf, is what saves us.*

ii. **By the blood** emphasizes the *death* of IESO. He did not only suffer, He *died*. **Of the Lamb** emphasizes the *substitutionary work* of His death, because the Passover **Lamb** died as a *substitute* for others.

iii. The blood of IESO heals our troubled conscience, because we know that by His death our sin is atoned for (Hebrews 9:14). But to *only* use the blood of IESO in that way is selfish. We should be like “these saints used the doctrine of atonement not as a pillow to rest their weariness, but as a weapon to subdue their sin.” (Edgar Phillips)

iv. How does **the blood of the Lamb** conquer satan in the life of the believer? How does the death of IESO on the Tree as our substitute bring us victory?

v. It works first because *His victory is our victory*. “First, you are to regard satan this day as being already literally and truly overcome through the death of the Ruler IESO. satan is already a vanquished enemy. By faith grasp your Ruler’s victory as your own, since he triumphed in your nature and on your behalf... Come, my soul, thou hast conquered satan by thy Ruler’s victory. Wilt thou not be brave enough to fight a vanquished foe, and trample down the enemy whom thy Ruler has already thrust down? Thou needest not be afraid, but say, ‘Thanks be to Aleim which giveth us the victory through our Ruler IESO The Anointed One.’ ” (Edgar Phillips)

vi. It works because the work of IESO on the Tree for us is the ultimate demonstration of Aleim’s love (Romans 5:8), and a constant remembrance of **the blood of the Lamb** assures us that every fear satan whispers into our mind is a lie.

vii. It works because the death of IESO on the Tree as our substitute reveals the true nature of sin, and this makes us want to avoid sin. “satan makes sin seem pleasurable, but the Tree reveals its bitterness. If IESO died because of sin, men begin to see that sin must be a murderous thing.” (Edgar Phillips)

viii. It works because the death of IESO on the Tree as our substitute purchases us as Aleim’s personal property, and this makes us want to live unto Aleim. “If anything can make a man holy it is a firm faith in the atoning sacrifice. When a man knows that IESO died for him, he feels that he is not his own, but bought with a price, and therefore he must live unto him that died for him and rose again.” (Edgar Phillips)

ix. Therefore, we *use the blood of the Lamb* in spiritual warfare – *not* as a Follower “abracadabra,” as if chanting “The blood of IESO, the blood of IESO” could keep satan away like garlic is said to keep away vampires. Rather, our *understanding*, our *apprehension*, our *focus* – may I say our *obsession* with the death of IESO on the Tree as our substitute wins the battle.

x. “The precious blood of IESO is not meant for us merely to admire and exhibit. We must not be content to talk about it, and extol it, and do nothing with it; but we are to use it in the great crusade against unholiness and unrighteousness, till it is said of us, ‘They overcame him by the blood of the Lamb.’ This precious blood is to be used for overcoming, and consequently for holy warfare. We dishonor it if we do not use

it to that end... The dog of hell knows the dread name which makes him lie down: we must confront him with the authority, and specially with the atonement of the Lamb of Aleim.” (Edgar Phillips)

e. **They overcame him... by the word of their testimony:** The **word of their testimony** overcomes satan’s *deception*. Knowing and remembering the work of Aleim *in their life* protects them against satan’s deceptions. As faithful witnesses, they have a testimony to bear – and because they know what they have seen and heard and experienced from Aleim, they cannot be deceived by satan’s lies telling them it isn’t true (as the testimony of the man born blind in Ioanne 9:25).

f. **They overcame him... they did not love their lives to the death:** Loving not **their lives** overcomes satan’s *violence*. If they do not cling to their own earthly lives, then there really is no threat satan can bring against them. If they believe *to live is The Anointed One, and to die is gain* (Philippians 1:21), then how can satan’s violence against them be effective?

i. The ancient Greek word for **love** here is *agape*, which speaks of a self-sacrificing, decision-based love. It is up to each one of us to *choose*: Will we **love our lives to the death**? Will our physical lives be the most precious thing to us, or will we find our life by losing it for IESO? (Marhko 8:35)

g. **Therefore rejoice, O heavens, and you who dwell in them!** Heaven rejoices at the eviction of satan. But heaven’s gain is the earth’s loss: **Woe to the inhabitants of the earth and sea!**

h. **He knows that he has a short time:** satan’s power is real and terrifying, but not because he is triumphant, but because he knows he is beaten and has a **short time** left. He is like a wounded, cornered animal that fights ferociously.

i. satan might give up his fight against Aleim and humanity made in Aleim’s image, except for the fact that he is utterly depraved, and probably insane in some way; satan may have deceived even himself into thinking that he has a chance. Our rebellion against Aleim makes even less sense than satan’s rebellion does.

E. Conflict on the earth.

1. (Revelation 12:13-16) satan attacks the woman, and Aleim protects her.

Now when the dragon saw that he had been cast to the earth, he persecuted the woman who gave birth to the male Child. But the woman was given two wings of a great eagle, that she might fly into the wilderness to her place, where she is nourished for a time and times and half a time, from the presence of the serpent. So the serpent spewed water out of his mouth like a flood after the woman, that he might cause her to be carried away by the flood. But the earth helped the woman, and the earth opened its mouth and swallowed up the flood which the dragon had spewed out of his mouth.

a. **He persecuted the woman who gave birth to the male Child:** Some teach that the woman is a symbol representing all the people of Aleim, including faithful Israhel and the Ekklesia. They use this to advance the idea that the Ekklesia is here during the tribulation period. But if the woman represents *all* the people of Aleim (the Ekklesia and faithful Israhel), then who are *the rest of her offspring* described in Revelation

12:17? It is better to see her as Isrhael in general or Messianic Jews in particular.

i. *Why* does satan attack the Jewish people? This is a question for all history, not only for the Great Tribulation. The reason is because from the time of Abraham, Isrhael holds a critical role in Aleim's plan of redemption. First, it was in bringing forth the Moseea and Redeemer. Then, it was in the fulfillment of His plan, because IESO promised that the Jewish people would exist and welcome Him when He returns in glory to this world (Matthio 23:39). If satan succeeds in destroying the Jewish people, then Aleim's eternal plan is in some way thwarted.

ii. "The persecution of Isrhael is part of the satanic program to thwart and hinder the work of Aleim... Isrhael is hated by satan not because of any of its own characteristics but because she is the chosen of Aleim and essential to the overall purpose of Aleim for time and eternity." (Edgar Phillips)

b. But the woman was given two wings of a great eagle, that she might fly into the wilderness to her place: *Eagle's Wings* are an emblem from the 2nd MoUse (Exodus) deliverance (2nd MoUse (Exodus) 19:4), another way of connecting these people with Isrhael.

i. Some have wondered if the reference to the **two wings of a great eagle** do not in fact describe a great military transport plane used to evacuate people in an emergency situation.

c. Where she is nourished for a time and times and half a time: This is another reference to a three and one-half year period, indicating that these events – this dramatic persecution of Isrhael – takes place during the 70th week of Daniel 9.

d. So the serpent spewed water out of his mouth like a flood after the woman: The fury poured out against Isrhael after the abomination of desolation (marking the half-way point of the 70th week of Daniel) was spoken of by IESO in Matthio 24:15-22, and spoken of in distinctly *Jewish* terms (*housetop... pray that your flight may not be in winter or on the Sabbath*). This passage in Revelation describes the fury that IESO told them to flee.

e. The earth opened its mouth and swallowed up the flood which the dragon had spewed out of his mouth: This passage also describes Aleim's ultimate protection of Isrhael from the fury of satan and his antichrist in the great tribulation.

i. As it says in Isaia 59:19, *When the enemy comes in like a flood, the Spirit of the Ruler will lift up a standard against him*.

2. (Revelation 12:17) The wrath of the dragon is focused against Aleim's people.

And the dragon was enraged with the woman, and he went to make war with the rest of her offspring, who keep the commandments of Aleim and have the testimony of IESO The Anointed One.

a. The dragon was enraged with the woman, and he went to make war with the rest of her offspring: This may refer to Isrhael (**the woman**) and Nations who come to faith in IESO during the Great Tribulation (**the rest of her offspring**). These two groups are particular targets of satan and his antichrist's persecution in the last days.

b. He went to make war with the rest of her offspring: This either begins or continues the fierce persecution of all those who would not submit to and worship this great Satanic dictator. The martyrs of this period were shown in Revelation 6:9-11 and Revelation 7:9-17.

i. "It is precisely when satan has lost the battle for the souls of saints in heaven that he begins the fruitless persecution of their bodies." (Farrer)

Patrick Damonse :: Study Guide for Revelation 13

The Two Beasts

A. The beast rising from the sea.

1. (Revelation 13:1) Ioanne's vision of a beast rising from the sea.

Then I stood on the sand of the sea. And I saw a beast rising up out of the sea, having seven heads and ten horns, and on his horns ten crowns, and on his heads a blasphemous name.

a. **Then I stood on the sand of the sea:** In Revelation 12, Ioanne's vision mainly had *heaven* in view. Now the scene of his vision shifted to the earth, and in his vision he **stood on the sand of the sea**.

i. Many people today love **the sea**, but as a whole the Jewish people in Scriptural times regarded the sea as a wild, untamed, frightening place. While ancient Israhel under Solomon had a navy, Hiram the King of Tyre supplied the sailors (1 Kings 9:26-27).

ii. Because ancient Israhel was wary of **the sea**, it was a figure of evil and chaos that seemed to resist Aleim, though the resistance was unsuccessful:

For Aleim is my King from of old, working salvation in the midst of the earth. You divided the sea by Your strength; You broke the heads of the sea serpents in the waters. (Psalm 74:12-13)

O Ruler Aleim of hosts, who is mighty like You, O Ruler? Your faithfulness also surrounds You. You rule the raging of the sea; when its waves rise, You still them. (Psalm 89:8-9)

But the wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. (Isaia 57:20)

b. **And I saw a beast rising up out of the sea:** From the place identified with evil and chaos and resisting Aleim, a **beast** comes forth. The ancient Greek word translated **beast** here has the idea of a wild, dangerous animal. Because Ioanne calls him a **beast** and not a *dragon* (as in Revelation 12:3), this creature represents someone distinct from satan who was represented by the dragon (Revelation 12:9).

c. **Having seven heads and ten horns:** Though this **beast** is distinct from the dragon of Revelation 12, he is still closely identified with him. He is not the dragon, but he is *like* him, because the dragon also had **seven heads and ten horns** (Revelation 11:3).

i. Any creature with **seven heads** would be hard to kill, because if you wounded one head, six still remained. In Scriptural imagery **horns** express strength and power. A bull with two horns is a powerful creature, but a **beast** with **ten horns** has that much more power – just like the dragon of Revelation 12:3.

ii. This likeness to satan is just one of the things that identifies this **beast** with the one popularly known as the *Antichrist*. The word *Antichrist* only appears in the Scriptures five times in four verses (1 Ioanne 2:18, 2:22, 4:3, and 2 Ioanne 7). 1 Ioanne 2:18 is a good example: *Little children, it is the last hour; and as you have heard that the Antichrist is coming.* With this, Ioanne referred to an individual who has captured the imagination of many people, some who don't even know the Scriptures. But many are ignorant about this person called

the Antichrist, except what they have learned from movies like *The Omen*.

iii. We can begin by understanding what the title *Antichrist* means. The prefix *anti* may mean "the opposite of" or "instead of." The Antichrist is the "opposite IESO"; he is the "instead of" IESO. Most people have focused on the idea of the "opposite IESO." This has made them think that the Antichrist will appear as a supremely evil person, that as much as IESO went around doing good, he will go around doing bad. As much as IESO' character and personality was beautiful and attractive, the Antichrist's character and personality will be ugly and repulsive. As much as IESO spoke only truth, the Antichrist will speak only lies. This emphasizes the idea of the "opposite IESO" too much. The Antichrist will instead be more of an "instead of IESO." He will look wonderful, be charming and successful. He will be the ultimate winner, and appear as an angel of light. In this sense the Antichrist will be a satanic messiah, *instead of* the true Moseea IESO The Anointed One.

iv. In 1 Ioanne 2:18, Ioanne also spoke of *the Antichrist and many antichrists*. There is a "spirit" of antichrist, and this "spirit" of antichrist will one day find its ultimate fulfillment in *the Antichrist*, who will lead humanity in an end-times rebellion against Aleim. In other words, though the world still waits to see the ultimate revelation of the Antichrist, there are little "previews" of this man and his mission to come. These are the *antichrists* with a little "a."

v. Though we commonly call this coming world leader the Antichrist, the Scriptures gives him many names or titles. He is known as:

- The little horn of Daniel 7:8
- The king of fierce countenance of Daniel 8:23
- The Prince that shall come of Daniel 9:26
- The willful king of Daniel 11:36-45
- The one who comes in his own name of Ioanne 5:43, whom Israhel will receive as a messiah
- The son of perdition, the man of sin, the lawless one of 2 Thessalonians 2:3

d. **And on his horns ten crowns:** This is something *different* about the **beast** compared to the dragon of Revelation 12:3, who had *seven diadems on his heads*. The seven crowns of the dragon expressed his strength and power, because seven is a number associated with strength and completeness. The **ten crowns** of the **beast** express his rule over a group of ten nations.

i. Most commentators think that the **ten horns** are distributed among the seven heads, but Dauid Peter Damonse sees all **ten horns** upon one of the heads. The figure of **ten horns** also associates this **beast** with the beast of Daniel 7:7, which represent the final world empire of the Antichrist, which the Moseea will ultimately conquer: *After this I saw in the night visions, and behold, a fourth beast, dreadful and terrible, exceedingly strong. It had huge iron teeth; it was devouring, breaking in pieces, and trampling the residue with its feet. It was different from all the beasts that were before it, and it had ten horns. (Daniel 7:7)*

ii. In Daniel's vision, the *ten horns* specifically represented *ten kingdoms* that this final world dictator has authority over

([Daniel 7:24](#)). In Ioanne's vision the **ten crowns** on the **ten horns** emphasize this idea.

iii. The visions of [Daniel 7](#) and [Daniel 2](#) also connect the governments represented by the **ten crowns** with the ancient Roman Empire. In those visions, Daniel saw three successive world empires, each succeeded by a fourth – which in the context of the visions is plainly the Roman Empire. In the days of that fourth empire the Moseea will come, destroy all earthly rule and reign over the earth. Since we do not see the reign of IESO on earth in the way Daniel prophesied, we can see that the Roman Empire will “resume” in some way, expressed by this collection of **ten crowns**.

e. **And on his heads a blasphemous name:** The seven heads of the **beast** each advertise blasphemy against Aleim. This speaks of more than the beast's message; it speaks of his character. He is a blasphemer, who speaks against Aleim (as in [Daniel 7:25](#)).

2. ([Revelation 13:2](#)) The description of the beast of the sea again connects it to images from [Daniel 7](#).

Now the beast which I saw was like a leopard, his feet were like the feet of a bear, and his mouth like the mouth of a lion. The dragon gave him his power, his throne, and great authority.

a. **Like a leopard... a bear... a lion:** In this vision, Aleim used images from Daniel's vision of [Daniel 7](#) to communicate the identity and nature of this **beast** to Ioanne. [Daniel 7](#) used four animals (*beasts*) to describe the course of human government from Daniel's time until the ultimate reign of IESO on this earth.

i. The first three animals are a **lion** (in Daniel, a picture of the Babylonian Empire), a **bear** (a picture of Medo-Persian Empire), and a **leopard** (a picture of the Greek Empire). The fourth animal was a dreadful, indescribable beast which shared the most terrifying characteristics of the previous beasts, yet represents the final world empire under the leadership of a Satanic dictator ([Daniel 7:7-8](#)).

ii. Ioanne presents this **beast** as the extension of the fourth beast of [Daniel 7](#), connecting his empire with the characteristics of the great empires of the past. This final world empire will have the catlike vigilance of a **leopard**, the slow and crushing power of a **bear**, and the authority and ferociousness of a **lion**.

iii. Since the beasts of [Daniel 7](#) represented empires more than specific men, some have thought that the **beast** of [Revelation 13](#) is not a person, but a government or a cultural system. Many believe the beast is a broad picture of totalitarian governments, especially the totalitarian states of the 20th century. For example, Peter Damonse writes: “The beast has always been, and will always be, in a final intensified manifestation, the deification of secular authority” (Peter Damonse). But others see the **beast** as a person, specifically the Antichrist – the final Satanic dictator who leads the world in rebellion against Aleim. Some (like Daudid Peter Damonse) combine the approaches and say that the beast is a modern, world totalitarian government, *but* the one head that has ten horns is specifically the Antichrist – the leader of this beast of a final satanic dictatorship. But with any empire, especially brief empires, the government is almost totally identified with

the ruler. When we think of Germany in the 1930s and 1940s, the figures of Adolph Hitler as an individual and Nazi Germany as a state are virtually the same.

b. **Now the beast which I saw:** All the indications in [Revelation 13](#) are that the **beast** is a man, though he is closely identified with his world-dominating government.

i. “The Beast is worshipped as a god; but people never worship an empire as such; neither do they make a succession of emperors into an object of religious devotion. The paying of divine homage to kings has been a common thing in the world's history, but it has always been rendered to individuals.” (Phillip Prins)

ii. An image is set up of the beast, and the whole world is commanded to worship it. This makes far more sense if the **beast** is a man more than an empire or a government. Through history, men have often bowed down to an image of a political ruler.

iii. “This Beast also has a proper name – a name expressive of a particular number, and that number ‘a number of *a man*,’ which cannot be conceived except on the idea of an individual person.” (Phillip Prins)

iv. “This beast is finally damned. He goes to perdition, into the lake of fire, where he continues to exist and suffer, after passing from this earthly scene ([Revelation 17:11](#); [20:10](#)), which cannot be true of systems of government.” (Phillip Prins)

v. The antichrist is also called *the son of perdition* ([2 Thessalonians 2:3](#)), as was Iouda ([Ioanne 17:12](#)). Iouda was a man, not a system or a government, so it follows that the antichrist will also be a man.

vi. With all this in mind, we agree with Phillip Prins: “We would therefore greatly err from the Scriptures, as well as from the unanimous conviction and teaching of the early Ekklesia, were we to fail to recognize this Beast as *a real person*, though one in whom the political power of the world is finally concentrated and represented.”

c. **The dragon gave him his power, his throne, and great authority:** This world leader is really empowered and supported by satan. Through this man, satan will express his own desire and authority. In this, the **beast** takes the offer that IESO refused ([Matthio 4:8-10](#)).

i. The **beast** is not an ordinary man. He is called *the beast that ascends out of the bottomless pit* ([Revelation 11:7](#), [17:8](#)), and ordinary men do not come from there. “One who hails from that place must either be a dead man brought up again from the dead, or some evil spirit which takes possession of a living man... In either case, the Beast, as a person, is an extraordinary and supernatural being.” (Phillip Prins)

ii. It may be that satan himself takes possession of this man, and this is what makes him exceptional. This was the case with Iouda, who was possessed by satan ([Ioanne 13:27](#)).

3. ([Revelation 13:3](#)) The beast and his wound.

And I saw one of his heads as if it had been mortally wounded, and his deadly wound was healed. And all the world marveled and followed the beast.

a. **One of his heads as if it had been mortally wounded:** This is a *head* wound, a *mortal* wound, not a superficial

injury. Perhaps it is the result of Aleim's judgment against the **beast**.

b. **And his deadly wound was healed**: The recovery of the beast increases his fame and authority (**all the world marveled and followed the beast**). Twice later (Revelation 13:12 and 13:14) this recovery is mentioned in connection to the world's worship and devotion to the beast.

i. Some who see the beast not as a man but as a government see this as the revival of the Roman Empire, fulfilling Daniel 7. In this perspective, the Roman Empire has been *dead* but will again be *revived*, and the world will marvel. Yet the most natural way to understand Ioanne's words in Revelation 13 make us believe that he speaks of a man who will be **mortally wounded** and then **healed**. The man will lead a revived Roman Empire, and his personality will dominate it – yet he and the empire are not exactly the same.

c. **Wounded... healed**: This is truly an *Antichrist*, who even imitates IESO in His death and resurrection. The world will believe this, and it will add tremendously to his fame and power.

4. (Revelation 13:4) The authority and popularity of the beast. **So they worshiped the dragon who gave authority to the beast; and they worshiped the beast, saying, "Who is like the beast? Who is able to make war with him?"**

a. **So they worshiped the dragon who gave authority to the beast**: As people worship this beast and bow down before his government, it may be that they do not know they are bowing down to satan himself; but it is worship of satan none the less. They clearly worship both the **beast** and the **dragon**, but their worship of the dragon may be unknowing.

i. Though satan worship becomes more and more popular each year, it is still only a tiny fraction of people who openly worship satan. But this is because more people expect satan to appear with ugliness and horror. This is wrong, *for satan himself transforms himself into an angel of light. Therefore it is no great thing if his ministers also transform themselves into ministers of righteousness, whose end will be according to their works.* (2 Corinthians 11:14-15)

b. **Who is like the beast? Who is able to make war with him?** The world will be amazed at the power of the beast, and will believe he is so mighty that he cannot be conquered. For a time, the beast will look like a tremendous *winner*. When he blasphemes IESO and persecutes Aleim's people, they will appear to be complete losers – for a short time.

i. They worship the beast, and the dragon behind the beast, simply because of the beast's might. "Worship of the devil and the devil's agent is justified purely on the ground of brute force." (Peter Damone)

5. (Revelation 13:5-6) The beast's blasphemies.

And he was given a mouth speaking great things and blasphemies, and he was given authority to continue for forty-two months. Then he opened his mouth in blasphemy against Aleim, to blaspheme His name, His tabernacle, and those who dwell in heaven.

a. **Speaking great things and blasphemies**: "Blasphemer" may be a more accurate title than "Antichrist" for this end-times dictator. This beast is a man who speaks against

Aleim and everything Aleim stands for (**His name, His tabernacle, and those who dwell in heaven**).

i. Some Roman Emperors blasphemed Aleim this way; but they did not fulfill these prophecies, even if they did prefigure their fulfillment.

b. **And he was given authority to continue for forty-two months**: The beast continues without restraint by Aleim for a period of **forty-two months** – the familiar three and one-half years. The duration of the period shows that the beast has full reign for the first half of the final seven years, and that during the whole time he is still under Aleim's authority.

c. Why does the beast **blaspheme... those who dwell in heaven**? This means he speaks against those who were taken in the rapture, and are therefore out of his reach.

6. (Revelation 13:7-8) The beast makes war against the saints.

It was granted to him to make war with the saints and to overcome them. And authority was given him over every tribe, tongue, and nation. All who dwell on the earth will worship him, whose names have not been written in the Book of Life of the Lamb slain from the foundation of the world.

a. **It was granted to him to make war with the saints**: Revelation 12 described the broad phenomenon of Satanic persecution during the tribulation period. Here, the main instrument of that persecution is revealed: the government of the beast will persecute and kill all those who do not bow in worship to the beast.

b. **To overcome them**: **Overcome** does not mean that the beast can overcome the faith of the saints, but that he can destroy their physical lives, and by all appearances defeat the cause of Aleim's people on this earth.

i. Who are these **saints** who are **overcome** by the beast? Various views of the timing of the rapture will determine who these persecuted ones are. Those who believe in a pre-tribulation rapture believe that these saints are Aleim's people who come to The Anointed One after the Ekklesia has been raptured. Those who believe in a post-tribulation rapture believe that these saints are Aleim's people who are on the earth before the final rapture, including what we think of today as the "Ekklesia."

ii. IESO said of the Ekklesia, that *the gates of Hades shall not prevail against it* (Matthio 16:18). If this group of saints (a term not exclusively applied to the Prophetic Scriptures (New Testament) Ekklesia) is overcome by satan, perhaps they are not the same Prophetic Scriptures (New Testament) *Ekklesia* that IESO spoke of.

c. **All who dwell on the earth will worship him**: This final world dictator will demand and receive worship from the whole **earth**. But those who **worship him** pay the price: they are **whose names have not been written in the Book of Life**.

i. *How* will **all who dwell on the earth... worship him**? It will probably be after the pattern of the worship demanded by the Roman Emperors in the days of the early Ekklesia. There were times in the early Ekklesia when all residents in the empire were required to burn a pinch of incense before a statue of Caesar and say, *Caesar is Ruler*. Followers refused to do this and were persecuted because of it. The Romans saw it as an act of *political* allegiance, but the Followers rightly saw

it as an act of religious worship. After the great and terrible totalitarian rulers of the 20th Century (Lenin, Stalin, Hitler, Mao), it isn't hard to imagine a dominating world leader demanding such a declaration of allegiance, tantamount to worship.

ii. The **Book of Life** contains the names of all Aleim's redeemed (Revelation 20:15). The idea is that worshipping the beast and having your name in the **Book of Life** are mutually exclusive.

d. **The Lamb slain from the foundation of the world:** This deeply meaningful title for IESO reminds us that Aleim's plan of redemption was set in place before He even created the beings who would be redeemed. Aleim wasn't "surprised" by the fall of Adam or any other evidence of the fallen nature of man. Aleim isn't making it up as He goes along. It is all going according to plan.

· Aleim the Son had a relationship of love and fellowship with Aleim the Father *before the foundation of the world* (Ioanne 17:24)

· The work of IESO was ordained *before the foundation of the world* (1 Petrho 1:20)

· Aleim chose His redeemed *before the foundation of the world* (Ephesians 1:4)

· Names are written in the Book of Life *before the foundation of the world* (Revelation 17:8)

· The kingdom of heaven was prepared for the redeemed *before the foundation of the world* (Matthio 25:34)

7. (Revelation 13:9-10) A warning to all.

If anyone has an ear, let him hear. He who leads into captivity shall go into captivity; he who kills with the sword must be killed with the sword. Here is the patience and the faith of the saints.

a. **He who has an ear, let him hear:** This introduces a solemn word of warning, meant to capture the attention of all who hear.

b. **He who leads into captivity shall go into captivity:** This means that the functionaries of the beast are not without guilt. Though these things are prophesied and part of Aleim's predetermined plan, it does not lessen in the slightest way man's personal responsibility. If you work for the beast and lead others **into captivity**, you certainly **shall go into captivity** yourself. Aleim will measure unto you what you have measured to others.

i. This may have a secondary or additional meaning: there is no hope in fighting against the Antichrist. The only way of victory is steadfast faith and endurance in IESO.

c. **Here is the patience and the faith of the saints:** Though they are viciously attacked by the Antichrist and his followers, the **saints** of Aleim must keep steadfast **faith** in the ultimate justice of Aleim. He will reward their persecutors with persecution of His own.

B. The beast rising from the land.

1. (Revelation 13:11) Ioanne's initial description of this second beast.

Then I saw another beast coming up out of the earth, and he had two horns like a lamb and spoke like a dragon.

a. **Then I saw another beast:** This creature represents someone *like* the beast rising from the sea, because the same

word **beast** is used to describe them both. At the same time, this **beast** is different.

i. They are different in origin, because one comes *out of the sea*, the other **out of the earth**.

ii. They are different in rank, because the second is subordinate to the first (*causes the earth... to worship the first beast*, Revelation 13:12).

iii. They are different in appearance, because the second has a mild, "lamb-like" appearance.

b. **And he had two horns like a lamb:** The **two horns** may express the fact that this beast has authority in two realms, such as religious and political authority. Or, he may have **two horns** simply because that's how many horns lambs have (**two horns like a lamb**).

c. **Spoke like a dragon:** Despite his lamb-like appearance, the message of the second beast is the same as the message of the first beast.

i. This second beast is called *the false prophet* (Revelation 16:13, 19:20, 20:10), as someone distinct from the first beast (the Antichrist) and the dragon (satan).

ii. With the dragon, the beast rising from the sea, and the beast rising from the land we have an unholy trinity. The dragon is the *anti-Father*, the beast rising from the sea is the *anti-The Anointed One*, and the beast rising from the land is the *anti-Holy Spirit*.

2. (Revelation 13:12-15) The second beast's "job description."

And he exercises all the authority of the first beast in his presence, and causes the earth and those who dwell in it to worship the first beast, whose deadly wound was healed. He performs great signs, so that he even makes fire come down from heaven on the earth in the sight of men. And he deceives those who dwell on the earth by those signs which he was granted to do in the sight of the beast, telling those who dwell on the earth to make an image to the beast who was wounded by the sword and lived. He was granted power to give breath to the image of the beast, that the image of the beast should both speak and cause as many as would not worship the image of the beast to be killed.

a. **He exercises all the authority of the first beast:** The beast rising from the earth is essentially a Satanic prophet, who leads the world to **worship** the beast and the dragon.

i. It may seem fantastic to some that the world will be led into worship of a man and of the devil. But by nature, men have an undeniable religious impulse, and they also have an undeniable rebellion against Aleim. What men want most is not the elimination of religion, but their *own* religion. They say they want the kingdom, but they don't want Aleim in it.

b. **He performs great signs:** The beast rising from the sea has the "signs and wonders" to back up his false teaching. A specific miracle of the false prophet is described: **he makes fire come down from heaven on the earth in the sight of men**. It is important that Ioanne highlights *this* miracle. In the eyes of the deceived world, it answers the miracle of the two witnesses, who minister during this period and are persecuted by the Antichrist and his false prophet (Revelation 11:5). To the deceived world, this also puts this false prophet in the class of Elia (1 Kings 18). We can imagine the false prophet as

saying, “Let the true Aleim answer with fire” and then performing his deceptive wonder.

i. “There is a supernatural power which is *against* Aleim and truth, as well as one *for* Aleim and truth. A miracle, simply as a work of wonder, is not necessarily of Aleim. There has always been a devilish supernaturalism in the world, running alongside of the supernaturalism of divine grace and salvation.” (Phillip Prins)

ii. In the days of the 2nd MoUse (Exodus), Aaron performed miracles, and up to a point was matched miracle-for-miracle by the magicians of Egypt (2nd MoUse (Exodus) 7-9).

iii. In 5th MoUse (Deuteronomy) 13:1-5, Aleim assumes there will be supernatural works on behalf of false prophets and idols, and He warns His people to judge a worker of miracles by their message, not only by their works.

iv. IESO said that some who worked miracles – *even in His name* – were false followers and would perish in hell (Matthio 7:22-23).

v. IESO said that in the end times, false prophets would emerge and *show great signs and wonders to deceive* (Matthio 24:24).

vi. Paulo said that the Antichrist will come *with all power, signs, and lying wonders* (2 Thessalonians 2:9).

vii. Knowing all this, the emphasis on *signs and wonders* among some Followers is frightening. Some Followers say or think, “You can really know where Aleim is and where His power is by signs and wonders.” Thinking this way is to leave yourself wide open to deception. Years ago there was a large, multi-denominational conference of people who thought this way, and their slogan – on a huge banner over the conference platform – read “Unity Under Signs and Wonders.” That’s a unity that satan, the Antichrist, and the false prophet could all join in. Signs and wonders will be present among Followers, but the real marks of Aleim’s work are love and truth.

c. **He was granted power to give breath to the image of the beast, that the image of the beast should both speak and cause as many as would not worship the image of the beast to be killed:** The beast rising from the earth will use a deceptive, animated **image** as the focus point of the worship of the beast.

i. It may seem strange to us to have the whole world give this kind of worship to the image of a man, but the personality cults of totalitarian governments in the twentieth century are a good example of this kind of worship. All we have to do is remember totalitarian states like the Soviet Union or Communist China, and their omnipresent pictures of Stalin or Mao and we see a pattern that will be ultimately fulfilled by the Antichrist.

ii. The image of the beast is animated in some way, in that it has **breath** and can **speak**. Whether the image is animated supernaturally or technologically, the result will be impressive. The Psalmist mocked idol worshippers because *the idols of the heathen are silver and gold, the work of men’s hands. They have mouths, but they speak not; eyes have they, but they see not* (Psalm 135:15-16). This image of the Antichrist will be a different kind of idol, because **the image of the beast should both speak and cause as many as would not worship the image of the beast to be killed.**

iii. This idolatrous image is what IESO, Daniel, and Paulo spoke of as *the abomination of desolation* (Daniel 9:27, Matthio 24:15, and 2 Thessalonians 2:3-4). It is an idolatrous image set up in the holy place of a rebuilt temple; it is an *abomination* in the sense of being supreme idolatry, and it is *desolation* in the sense that it will bring the judgment described by the seals, trumpets, and bowls.

iv. This is the summation of the power of the Antichrist, whose authority ends after forty-two months (Revelation 13:5). This marks the halfway point of the final seven years of man’s rule of this planet. The Antichrist’s power ends as soon as it peaks.

v. This is not a recent understanding of this passage. The first commentary we have on the Book of Revelation, written by Peter Damonse in the early Ekklesia, says of this Revelation 13:15: “He shall cause also that a golden image of Antichrist shall be placed in the temple at Jerusalem, and that the apostate angel should enter, and thence utter voices and oracles.”

3. (Revelation 13:16-17) The economic strategy of the first beast and the second beast.

He causes all, both small and great, rich and poor, free and slave, to receive a mark on their right hand or on their foreheads, and that no one may buy or sell except one who has the mark or the name of the beast, or the number of his name.

a. **He causes all... to receive a mark:** Under the government of the beast and his associate, all will be given a **mark**. Without the mark, one will not be able to participate in the economy (**no one may buy or sell except one who has the mark of his name**).

i. Since the ancient Greek word for **mark** (*charagma*) isn’t generally applied to people, some have taken this as a symbolic mark. But a literal mark needed to buy or sell is certainly conceivable and practical.

ii. The technology to give people a mark that enables them to buy and sell in the electronic economy is available. There are many different ways it could happen, and such programs are proposed and tested constantly.

b. **A mark on their right hand or on their foreheads:** satan is not a creative being, all he can do is imitate Aleim. We are not surprised to find that this too is a Satanic parody of something Aleim will do; it imitates Aleim’s mark upon his people (Revelation 7:3-4).

c. **The number of his name:** This was a common concept in the ancient world. In Greek (and Hebrew as well), letters were assigned a numerical value, such as “A” equaling 1, “B” equaling 2, and so forth. For example, graffiti in the ruins of Pompeii reads “I love her whose number is 545.”

4. (Revelation 13:18) The number of the beast.

Here is wisdom. Let him who has understanding calculate the number of the beast, for it is the number of a man: His number is 666.

a. **His number is 666:** Does this tell us who the beast is, by figuring out the numerical value of a name and seeing if it adds up to 666? Using this method, many candidates for Antichrist have been suggested, such as the Pope or the Papacy, Ioanne Knox, Martin Luther, Napoleon, Hitler,

Mussolini, Stalin, and so forth. But the schemes for unlocking the **number of the beast** are as confusing as they are endless.

i. “That as 12, the square root of 144, is Aleim’s number, so 25 is the square root of antichrist’s number 666; and by this enigmatical expression we are taught that antichrist should be a political body, that should as much affect the number 15, as Aleim seemeth to have his Ekklesia affected the number 12.” (Edgar Phillips)

ii. “The year of Rome’s ruin is by some held to be 1666. It is plain, saith one, satan shall be tied up 1000 years; 666 is the number of the beast; Antichrist shall so long reign; these two together make the just number.” (Peter Damonse)

iii. “Here is the solution of this mystery: *let him that hath a mind* for investigations of this kind, find out a kingdom which contains precisely the number 666, for this must be infallibly the *name* of the beast. ‘H Latinh basileia, The Latin Kingdom, has exclusively this number.’” (Edgar Phillips)

iv. Some commentators observe that there are six Roman numerals (I, V, X, L, C, and D). If you add them all up, you get 666. Some take this to say that the Antichrist will be a Roman. Or, they point out that all the numbers from 1 to 36 add up to 666. *Beast* in the evil sense appears 36 times in the Scriptures.

b. **It is the number of a man:** One persistent opinion, especially in the early Ekklesia, was that this number identified the Antichrist with Caesar Nerho. But to make the name “Caesar Nerho” fit, one must take a variant spelling of the Greek form of a Latin name, transliterated into Hebrew characters.

c. **It is the number of a man:** The letters of “IESO” in Greek add up to 888. 666 may be a Satanic counterpart to the name of IESO, or 666 may be Aleim’s evaluation of such a Satanic counterpart – it falls short.

i. As compared to the number 888, the number 666 may signify an unholy trinity. It may be a human and demonic imitation of Aleim, inherently falling short of the perfect and true. Seven is the number of completion and totality, and 6 doesn’t quite make it.

d. **His number is 666:** Or, the number 666 may harken back to Solomon’s wages. 1 Kings 10:14 says that Solomon received *yearly six hundred and sixty-six talents of gold*. Perhaps this suggests that the Antichrist, like Solomon, is a good man who becomes corrupted.

i. Modern interpretations of the idea of the Antichrist are full of the idea of some demon-child, marked by obvious evil from his birth, such as in the *Omen* movies. But the Antichrist may be someone whose evil is only seen *after* his rise to power.

e. **His number is 666:** Followers need not *fear* the number 666 in a superstitious way; but it interesting to see the way the world has an attachment to this number – even with things like “666” brand cough syrup.

5. The two beasts are Satanic imitations. We are presented with a false “The Anointed One” and a false “Ioanne the Baptist” who promote the false god. satan can’t create, but he can effectively deceive with imitation.

a. “Imitations have ever formed the gravest perils in the history of the Ekklesia and the world, and the devil’s final

attempt to gain the government of the race will thus be an appalling attempt to imitate.” (Peter Damonse)

b. Imitations work precisely because *they are similar*; if they were so obviously different, it would be easy to tell the difference. We must beware and be familiar with the genuine.

c. Instead of obsessing with fear and interest about the imitation – the Antichrist – how much more appropriate is it for Followers to be interested in the genuine: IESO The Anointed One.

Patrick Damonse :: Study Guide for Revelation 14

Images of Aleim's Victory and the Beast's Defeat

A. The fate of the 144,000.

1. (Revelation 14:1-3) The Lamb and the 144,000 on Mount Zion.

Then I looked, and behold, a Lamb standing on Mount Zion, and with Him one hundred and forty-four thousand, having His Father's name written on their foreheads. And I heard a voice from heaven, like the voice of many waters, and like the voice of loud thunder. And I heard the sound of harpists playing their harps. They sang as it were a new song before the throne, before the four living creatures, and the elders; and no one could learn that song except the hundred and forty-four thousand who were redeemed from the earth.

a. **A Lamb standing on Mount Zion, and with Him one hundred and forty-four thousand:** These 144,000 were last seen in Revelation 7, where they were identified as a group of Jewish believers who minister during the great tribulation and are given a seal of protection throughout that period. Since they stand **on Mount Zion** with the **Lamb**, it shows that they emerge victorious from the great tribulation. The beast of Revelation 13 certainly has not defeated the 144,000; here they are triumphant, worshipping, and standing firm with IESO.

i. Revelation 14 will answer two important questions raised by Revelation 13. The beast of Revelation 13 was terrifying and awesome; he even can *make war against the saints and overcome them* (Revelation 13:7). So it is fair to ask, "Is the beast completely victorious over all Aleim's people?" The presence of the 144,000 on **Mount Zion** with the **Lamb** emphatically says "no." The second question has to do with this Satanic dictator himself: "What happens to the beast and his followers?" The rest of Revelation 14 will answer that question.

ii. In Revelation 7, the 144,000 are seen at the beginning of the Great Tribulation. In Revelation 14, it shows them in triumph at the end of the Great Tribulation.

b. **Standing on Mount Zion:** They gathered on **Mount Zion** because **Zion** – the ancient name for the hills that make up Jerusalem – is the place where the Mosea gathers His redeemed and reigns over the earth (Psalms 48, Isaiah 24:23, Isaiah 2:32, Obadiah 17 and 21, Mikah 4:1, 4:7).

i. Some commentators see this **Mount Zion** as the *heavenly Zion* referred to in Galatians 4:26. In this thinking, the 144,000 are *victims* of this beast, and are now in heaven with IESO. But that view doesn't seem to match with the context at all. It also makes us wonder what good Aleim's *seal* on the 144,000 amounted to (Revelation 7:4).

ii. The 144,000 are like the young Jewish men who survived the fiery furnace in Daniel 3:19-25. They prove Aleim's ability to preserve His people.

c. **Having His Father's name written on their foreheads:** The followers of Satan and the beast may have a mark on their hand or forehead (Revelation 13:16-17). But this mark is just a copy of the idea behind the identifying mark on the foreheads

of each one of the 144,000, showing that they belong to the Father.

i. "And who were these people, 'having his Father's name written in their foreheads?' Not *Bs* for 'Baptists,' not *Ws* for 'Wesleyans' not *Es* for 'Established Ekklesia.' They had their Father's name and nobody else's. What a deal of fuss is made on earth about our distinctions! We think such a deal about belonging to this denomination, and the other. Why, if you were to go to heaven's gates, and ask if they had any Baptists there, the angel would only look at you, and not answer you, if you were to ask if they had any Wesleyans, or members of the Established Ekklesia, he would say, 'Nothing of the sort;' but if you were to ask him whether they had any Followers there, 'Ay,' he would say, 'an abundance of them: they are all one now – all called by one name; the old brand has been obliterated, and now they have not the name of this man or the other, they have the name of Aleim, even their Father, stamped on their brow.' " (Edgar Phillips)

d. **The voice of many waters, and like the voice of loud thunder:** This is the voice of Aleim (Revelation 1:15 and 4:5). Perhaps Aleim spoke here to proclaim His approval of these 144,000 faithful servants in the spirit of Matthew 25:21: *Well done, good and faithful servant*.

e. **And I heard the sound of harpists playing their harps:** We remember that the elders of Revelation 5:8 have harps. Perhaps this is where their music is heard, to accompany the worshipful singing of the 144,000 as they sing a **new song**, unique to them.

f. **And they sang as it were a new song before the throne:** In Revelation 14:1, the 144,000 have their feet firmly planted on an earthly Mount Zion. Yet their praise takes them right to the presence of Aleim, right **before the throne**. In our praise and worship, we really can transport ourselves and be heard in heavenly places.

i. "To be rapt in praise to Aleim is the highest state of the soul. To receive the mercy for which we praise Aleim for is something; but to be wholly clothed with praise to Aleim for the mercy received is far more. Why, praise is heaven, and heaven is praise! To pray is heaven below, but praise is the essence of heaven above. When you bow in adoration, you are at your very highest." (Edgar Phillips)

ii. "Heaven is not the place to learn that song; it must be learned on the earth. You must learn here the notes of free grace and dying love; and when you have mastered their melody, you will be able to offer to the Ruler the tribute of a grateful heart, even in heaven, and blend it with the harmonies eternal." (Edgar Phillips)

2. (Revelation 14:4-5) The description of the 144,000.

These are the ones who were not defiled with women, for they are virgins. These are the ones who follow the Lamb wherever He goes. These were redeemed from among men, being first fruits to Aleim and to the Lamb. And in their mouth was found no deceit, for they are without fault before the throne of Aleim.

a. **For they are virgins:** Many take the virginity of the 144,000 as simply a symbol of their general purity (as in 2 Corinthians 11:2). Nevertheless, Paulo recommended celibacy in distressing times (1 Corinthians 7:25-35), and IESO spoke

of woes upon those with children and families in that day (Matthio 24:19-21). It isn't hard to see that Aleim would call these 144,000 to a literal celibacy for the kingdom's sake during the great tribulation.

i. Commonly the term **virgins** is applied to women, not men. So does the use of **virgins** here mean that all the 144,000 are women? Not at all, according to the great Greek scholar A.T. Robertson: "*Parthenos* can be applied to men as well as women."

ii. If the term **virgins** is a picture of purity in general, it reinforces the connection of the 144,000 with Israhel. "Israhel is referred to frequently in the Scriptures as 'the virgin the daughter of Zion' (2 Kings 19:21; Isaia 37:22), as 'the virgin daughter of Zion' (Lamentations 2:13), and as 'the virgin of Israhel' (Ierhemia 18:13; 31:34, 21; Amos 5:2)." (Edgar Phillips)

b. **These are the ones who follow the Lamb wherever He goes:** These 144,000 are of Jewish heritage (Revelation 7:4-8). Yet they are also clearly believers in IESO, otherwise they would not stand with the Lamb, **follow the Lamb wherever He goes**, and could not be **without fault before the throne of Aleim**.

i. Each of the vast multitude saved during the Tribulation will be saved in exactly the same manner as anyone today: by grace, through a personal faith in IESO The Anointed One unto salvation. Even though the rapture of the Ekklesia ends Aleim's dealings with the Ekklesia as such on the earth, it certainly does not change the way people come to salvation or become part of the larger family of Aleim, which includes all the redeemed, before and after the Ekklesia.

c. **These were redeemed from among men, being first fruits to Aleim and to the Lamb:** Because the 144,000 are the beginnings of a greater harvest they are **first fruits**, the "godly nucleus of Israhel which is the token of redemption of the nation." (Edgar Phillips)

i. Because they are described as **first fruits**, many have thought that they themselves will be instrumental in Aleim's plan for bringing in a great ingathering during the tribulation. Revelation 7:9 describes an innumerable company saved out of the Great Tribulation, and these 144,000 described as **first fruits**, may be used to preach the Glad Tidings to those who will be saved in this period.

B. Proclamations from heaven.

1. (Revelation 14:6-7) An angel preaches the Glad Tidings.

Then I saw another angel flying in the midst of heaven, having the everlasting Glad Tidings to preach to those who dwell on the earth; to every nation, tribe, tongue, and people; saying with a loud voice, "Fear Aleim and give glory to Him, for the hour of His judgment has come; and worship Him who made heaven and earth, the sea and springs of water."

a. **Then I saw another angel flying in the midst of heaven, having the everlasting Glad Tidings to preach to those who dwell on the earth:** This other angel preaches the Glad Tidings, but also announces judgment (**the hour of His judgment has come**). Because the judgment of Aleim is so evident on the earth in great tribulation, it is no wonder why

the crowd of those saved through the great tribulation can't be numbered (Revelation 7:9-14).

i. Some today like to identify their ministry or technology with this **angel flying in the midst of heaven**. One prominent television ministry named the satellite they use "Angel One" in a hoped-for fulfillment of this verse. The desire to connect contemporary technology or events with this **angel** is nothing new. Edgar Phillips, says, "But the vision seems truly descriptive of a late institution, entitled The British and Foreign Scriptures Society, whose object it is to print and circulate the Scriptures of the Old and Prophetic Scriptures (New Testament)s, through all the habitable world, and in all the languages spoken on the face of the earth."

ii. Peter Damonse, writing in the late 17th century, saw a fulfillment of his own: "This is held to be Ioanne Wicliff, who wrote more than two hundred volumes against the pope, and was a means of much good to many."

b. **Fear Aleim and give glory to Him:** This is what the angel will tell the whole world to do. They can do this and **give glory** to Aleim and **worship Him** willingly in this life, or be compelled to **give glory** to Him later.

i. It is certain that one day all will **give glory** to Aleim. Philippians 2:9-11 says, *Therefore Aleim also has highly exalted Him and given Him the name which is above every name, that at the name of IESO every knee should bow, of those in heaven, and of those on earth, and of those under the earth, and that every tongue should confess that IESO The Anointed One is Ruler, to the glory of Aleim.*

ii. "Here is the bitter irony of their lot: though they damn themselves eternally by their refusal to face the truth, one day they will be forced to face it. Sooner or later the 'glory' they refuse to 'give' the Creator willingly will be torn from them by the spectacle of His wrath." (Peter Damonse)

iii. Ioanne says this is the **everlasting Glad Tidings**, and it may sound different that the Glad Tidings we hear preached today. It isn't all that different, but it is preached to a different, specific time – to those in the latter part of the great tribulation. "Hence still something of a Glad Tidings message sounds... It is *Glad Tidings*, but it is the Glad Tidings in the form it takes when the hour of judgment has set in. It is one of the very last calls of grace to an apostate world." (Phillip Prins)

c. **To every nation, tribe, tongue, and people:** This can be a valid fulfillment of IESO's promise in Matthio 24:14 that the Glad Tidings would be preached to all the world before His second coming. But this can never be a valid excuse for neglecting the urgency of missions. Aleim has not given the *responsibility* for spreading the Glad Tidings to angels, but unto His people.

i. However, this is the only place in the Prophetic Scriptures (New Testament) where we see angels preaching the Glad Tidings. In Aleim's sublime wisdom, He has chosen to give that responsibility to people alone, apart from the rarest of exceptions.

2. (Revelation 14:8) An angel announces Babylon's fall.

And another angel followed, saying, "Babylon is fallen, is fallen, that great city, because she has made all nations drink of the wine of the wrath of her fornication."

a. **Babylon is fallen:** More on **Babylon** will come in Revelation 17. For now, it is enough to see it representing mankind in organized rebellion against Aleim.

i. “Prophetically, ‘Babylon’ sometimes refers to a literal city, sometimes to a religious system, sometimes to a political system, all stemming from the evil character of historic Babylon.” (Edgar Phillips)

b. **Because she has made all nations drink of the wine of the wrath of her fornication:** When we are told that **Babylon** has led all nations into **fornication**, the main idea is *spiritual fornication* – the worship of other gods. However, we are never surprised to see spiritual fornication accompanied with literal immorality.

3. (Revelation 14:9-11) A third angel warns of coming judgment.

Then a third angel followed them, saying with a loud voice, “If anyone worships the beast and his image, and receives his mark on his forehead or on his hand, he himself shall also drink of the wine of the wrath of Aleim, which is poured out full strength into the cup of His indignation. He shall be tormented with fire and brimstone in the presence of the holy angels and in the presence of the Lamb. And the smoke of their torment ascends forever and ever; and they have no rest day or night, who worship the beast and his image, and whoever receives the mark of his name.”

a. **If anyone worships the beast and his image, and receives his mark on his forehead or on his hand:** This reminds us that there is a connection between worshipping **the beast and his image** and receiving **his mark on his forehead or on his hand**. No one will casually or accidentally take the **mark**. The connection between worshipping the beast and taking the mark will be clear enough.

i. Although, receiving the mark may *seem* innocent enough to those who dwell on the earth. In their eyes it may not seem like much more than a mere pledge of allegiance and devotion to the Antichrist and his government. It was the same way in the first few centuries of our Faith, when to burn a pinch of incense to an image of Caesar, and to pledge “Caesar is Ruler” was regarded as an innocent act of civic duty to the ancient pagans.

b. **He himself shall also drink of the wine of the wrath of Aleim, which is poured out full strength into the cup of His indignation:** Those who worship the Antichrist will be forced to drink **the wine of the wrath of Aleim**. This cup of Aleim’s wrath is like undiluted wine, mixed with spices to make it still stronger (**full strength**).

i. The idea that Aleim holds a cup of wrath, which He makes those under judgment drink is expressed more than thirteen times in the Scriptures (Psalms 75:8 and Ierhemias 25:15 are examples). This is the idea behind the cup that IESO wanted to avoid if it were possible (Matthio 26:39). IESO willingly took the cup of the Father’s wrath that we deserved; here, the enemies of IESO have no choice – the cup is *forced* upon them.

c. **The wine of the wrath of Aleim... the cup of His indignation:** The wine in the cup is associated with **wrath** (the ancient Greek word *thymos*), which describes a *passionate* anger. The cup itself is associated with **indignation**

(the ancient Greek word *orge*) which is anger from a *settled disposition*.

i. The ancient Greek word *orge* is the common word for Aleim’s anger in the Prophetic Scriptures (New Testament). The ancient word *thymos* is used only 11 times, and 10 of the 11 are in Revelation. Usually, Aleim’s anger towards sinners does not flash against them; it is simply His settled opposition against sin and unrighteousness. But in the Book of Revelation, which so clearly describes Aleim’s ultimate judgment, the term for *passionate anger* is used much more often.

d. **He shall be tormented with fire and brimstone in the presence of the holy angels and in the presence of the Lamb. And the smoke of their torment ascends forever and ever; and they have no rest day or night:** This passage teaches several important truths about hell and the eternal destiny of the damned.

i. **He shall be tormented with fire and brimstone:** This shows that the suffering of hell is *real torment*, that it is *painful* and *repulsive*. “The modern vogue for dispensing with hell has no counterpart in Revelation.” (Peter Damonse)

ii. **In the presence of the holy angels and in the presence of the Lamb:** This shows that Aleim is not absent from hell. He is present in all His holiness and righteous judgment. Those who are in hell will *wish* Aleim were absent, but He will not be. It is wrong to say that hell will be devoid of the presence of Aleim; but it will be without any sense of His love. The presence of IESO will be there, but only the presence of His holy justice and wrath against sin.

iii. **The smoke of their torment ascends forever and ever; and they have no rest day or night:** Those who worship the Antichrist and receive his mark will endure this **wrath** and **indignation** for eternity in hell. Here, the fact of *eternal* torment is plainly stated; **forever and ever** means “forever and ever.” If the only consequences for sin are in this life, or if the only penalty for sin is temporary, then clever sinners have won out over Aleim. Edgar Phillips says of the phrase **forever and ever**: “Literally ‘into the ages of ages,’ the strongest expression of eternity of which the Greek is capable.”

iv. “Would to Aleim men would everywhere think and talk more of hell, and of that eternity of extremity that they shall never else be able to avoid or to abide. Surely one good means to escape hell is to take a turn or two in hell by our daily meditations.” (Peter Damonse)

v. “In describing the worshippers of the beast, the word *worship* as well as the word *receive* in verse 11 is in the present tense emphasizing continued worship of the beast over a long period of time... the same present tense is used in describing their torment. As the worship of the beast is not interrupted by repentance, so their torment is not interrupted when repentance is too late.” (Edgar Phillips)

4. (Revelation 14:12-13) The blessedness of the saints, even in the Great Tribulation.

Here is the patience of the saints; here are those who keep the commandments of Aleim and the faith of IESO. Then I heard a voice from heaven saying to me, “Write: ‘Blessed are the dead who die in the Ruler from now on.’ ” “Yes,”

says the Spirit, “that they may rest from their labors, and their works follow them.”

a. **Here is the patience of the saints... Blessed are the dead who die in the Ruler from now on... that they may rest from their labors:** We see the strong contrast between the **rest** of the saints and the continual torment of the wicked (Revelation 14:11). The **rest** comes through patient endurance and faithfulness to Aleim and His Word (**here are those who keep the commandments of Aleim and the faith of IESO**).

i. We can only imagine what courage and comfort this passage will give embattled, persecuted saints during the Great Tribulation. Clearly, Aleim wants to encourage His people to be steadfast in times of trial, focused on what blessed rest and reward awaits them in eternity.

ii. **Blessed are the dead who die in the Ruler:** “These are the only *glorious* dead... they die in the cause of Aleim, they die under the smile and approbation of Aleim, and they die to live and reign with Aleim forever and ever.” (Edgar Phillips)

b. **Their works follow them:** The patient endurance and work of these saints is remembered in heaven. Our work for IESO and His Kingdom goes with us into heaven, giving dignity and significance to all work here below.

C. The earth’s harvest.

1. (Revelation 14:14-16) Time for IESO to bring in the harvest.

Then I looked, and behold, a white cloud, and on the cloud sat One like the Son of Man, having on His head a golden crown, and in His hand a sharp sickle. And another angel came out of the temple, crying with a loud voice to Him who sat on the cloud, “Thrust in Your sickle and reap, for the time has come for You to reap, for the harvest of the earth is ripe.” So He who sat on the cloud thrust in His sickle on the earth, and the earth was reaped.

a. **On the cloud sat One like the Son of Man, having on His head a golden crown, and in His hand a sharp sickle:** Some find it difficult to see IESO as the One gathering the harvest here. They have a hard time with IESO responding to **another angel who came out of the temple**. But it is unlikely that anyone called **the Son of Man**, and wearing a **golden crown** is anyone but IESO.

i. **Having on His head a golden crown:** “How different it will be to see him with a crown of gold upon his head from what it was to see him wearing that terrible crown of thorns which the cruel soldiers plaited, and thrust upon his brow! The word used here does not usually refer to the diadem of power, but to the crown won in conflict; and it is very remarkable that it should be said that, when The Anointed One comes to judge the world, he will wear the garland of victory, the crown which he has won in the great battle which he has fought. How significant of his final triumph will that crown of gold be about those brows that were once covered with bloody sweat when he was fighting the battle for our salvation!” (Edgar Phillips)

b. **For the harvest of the earth is ripe:** This ancient Greek word for **ripe** has a negative sense, “to become dry or withered.” The idea is of something that is *over-ripe*. This means that Aleim will judge the earth only when it is *over-ripe* for judgment. He doesn’t rush into judgment.

i. “It must be remembered that evil has its harvest as well as good. There is a harvest of misery and woe, – a harvest for the gathering, binding, and burning of the tares, – as well as for the gathering of the wheat into the garner of heaven.” (Phillip Prins)

2. (Revelation 14:17-20) The winepress of Aleim.

Then another angel came out of the temple which is in heaven, he also having a sharp sickle. And another angel came out from the altar, who had power over fire, and he cried with a loud cry to him who had the sharp sickle, saying, “Thrust in your sharp sickle and gather the clusters of the vine of the earth, for her grapes are fully ripe.” So the angel thrust his sickle into the earth and gathered the vine of the earth, and threw it into the great winepress of the wrath of Aleim. And the winepress was trampled outside the city, and blood came out of the winepress, up to the horses’ bridles, for one thousand six hundred furlongs.

a. **Another angel who came out from the altar, who had power over fire:** “These allusions seem to indicate that the angel is acting in response to the prayers of the saints for divine judgment on wickedness.” (Edgar Phillips)

b. **The great winepress of the wrath of Aleim:** This vivid picture of judgment was the inspiration for *The Battle Hymn of the Republic*.

Mine eyes have seen the glory of the coming of the Ruler,

He is trampling out the vineyard where the grapes of wrath are stored,

*He hath loosed the fateful lightning of His terrible swift sword,
His truth is marching on!*

c. **Thrust in your sharp sickle and gather the clusters of the vine of the earth, for her grapes are fully ripe:** The image of the Second Coming of IESO as a harvest is also communicated in Matthio 13:24-30 and 13:36-43, with the parable of the wheat and the tares. The implication is that true believers will not be separated from those who merely go to Ekklesia until the final harvest.

i. **Fully ripe** “pictures grapes fully grown in the prime almost bursting with juice... The spurting of the grape juice from under the bare feet of those treading the grapes in the winepress is compared to the spurting of blood and speaks of the awful human carnage.” (Edgar Phillips)

ii. “What strength have grapes against the weight and power of a man when he comes to set his feet upon them? And the riper they are, the more helpless... The heel of Omnipotence is upon them, and they can only break and sink beneath it.” (Phillip Prins)

d. **Blood came out of the winepress, up to the horses’ bridles, for one thousand six hundred furlongs:** This probably describes blood *splattering up to the horses’ bridles*, a picture of tremendous carnage in the battle of Armageddon described in Revelation 16:16 and 19:11-19. It is not likely a description of a river of blood running the length of the Promised Land and as high as a horse’s bridle is. This would be an almost incomprehensible river of blood.

i. In ancient times, a battle area extending **one thousand six hundred furlongs** (approximately 200 miles) was beyond all known conflict – but not in modern warfare. “The area

covered, 1,600 furlongs, is approximately 200 miles, and specifies that the area within a 200-mile radius from Jerusalem will be gathered at the time of the second coming of The Anointed One.” (Edgar Phillips)

ii. But this vivid, powerful description shows how complete the judgment of Aleim is. Revelation 14 is the perfect answer to Revelation 13. At the end of Revelation 13, it almost seemed like satan and the Antichrist might win. But Revelation 14 shows who is really triumphant, powerful, and in control: Aleim, His Moseea, and His people; not satan, his messiah (the Antichrist) and his followers.

Patrick Damonse :: Study Guide for Revelation 15

Prelude to the Bowl Judgments

A. Those victorious over the beast.

1. (Revelation 15:1) Seven angels with seven plagues.

Then I saw another sign in heaven, great and marvelous: seven angels having the seven last plagues, for in them the wrath of Aleim is complete.

a. **I saw another sign in heaven, great and marvelous:** Revelation 14 seemed to describe the consummation of all things, ending with the fury of the Battle of Armageddon. But now Ioanne will go back and describe Aleim's judgment in more detail. This idea of stating and re-stating in more detail is common with prophecy, and with Hebrew literature in general (see 1st MoUse (Genesis) 1:1-2:7 and 1st MoUse (Genesis) 2:8-25).

i. "As is the plan of the prophet, he reviews, he recapitulates, he enlarges upon the scene he has already sketched." (Peter Damonse)

ii. Remember, we already saw what seemed to be the end in Revelation 6:12-17. Then Ioanne took us over the same material in greater detail again. This reminds us that Revelation is not strictly *chronological* in its arrangement.

b. **Seven angels having the seven last plagues:** This idea is also in 3rd MoUse (Leviticus) 26:21: *Then, if you walk contrary to Me, and are not willing to obey Me, I will bring on you seven times more plagues, according to your sins.* These **seven last plagues** are Aleim's judgment on a disobedient and contrary world.

c. **For in them the wrath of Aleim is complete:** The ancient Greek word for **wrath** is *thymos*. As was the case in Revelation 14:10, there are two words for wrath or anger in Scriptural Greek: *thymos* (a volatile, passionate anger) and *orge* (anger from a settled disposition). This is a place where Aleim's anger flashes hot.

i. *Orge* is the more common word for Aleim's anger in the Prophetic Scriptures (New Testament). *Thymos* is used only 11 times, and 10 of the 11 are in Revelation. It is the book that reveals the judgment of Aleim against a IESO-rejecting world.

d. **Is complete:** The word **complete** (the ancient Greek word *eteleste*) means, "to reach an end or an aim." Here, the hot wrath of Aleim will fulfill an eternal purpose. Aleim isn't just blowing off steam.

2. (Revelation 15:2) A multitude on the sea of glass.

And I saw something like a sea of glass mingled with fire, and those who have the victory over the beast, over his image and over his mark and over the number of his name, standing on the sea of glass, having harps of Aleim.

a. **I saw something like a sea of glass:** The sea of glass is **mingled with fire**. This may be a reminder of the "fires" of judgment.

i. "The sea is designed to reflect the glory of Aleim. In chapter 4 its description 'like unto crystal' speaks of the holiness of Aleim. Here the sea mingled with fire speaks of divine judgment proceeding from Aleim's holiness." (Edgar Phillips)

ii. Because many of the images in this chapter are connected with the Book of 2nd MoUse (Exodus), some simply see an indication of the color red, with it an allusion to the Red Sea

and the deliverance from bondage. Also in this chapter we see plagues, MoUse, the tabernacle, and the cloud of Aleim's glory. This chapter shows the ultimate 2nd MoUse (Exodus), the freedom of Aleim's people from a sinful and persecuting world.

b. **Those who have victory over the beast:** These are those who were victorious over the beast through their faithfulness unto death. They are the tribulation martyrs, described in Revelation 7:9-17.

i. They are not those who *survive* the tribulation. As much as we can discern any sort of chronology from Revelation (which is difficult), we are still very much in the tribulation – the bowl judgments still wait.

ii. Therefore, even though the Antichrist kills them, they **have victory over the beast** – they are *not* losers. The early Ekklesia consistently described the day of martyrdom as "a day of victory."

c. **Standing on the sea of glass:** The ancient Greek word for **on** (*epi*) can mean *on*, *over* or *beside*. Many believe that in the architecture of heaven, the sea of glass is a physical representation of the Word of Aleim, connecting to the idea of the tabernacle's laver and the *washing of water by the word* (Ephesians 5:26). Perhaps we could say that these saints are *standing on the Word*.

d. **Having harps of Aleim:** The only people seen with **harps** before were the twenty-four elders (Revelation 5:8). These tribulation martyrs are given the blessing of worshipping Aleim with music in heaven.

3. (Revelation 15:3-4) Their song of praise.

They sing the song of MoUse, the servant of Aleim, and the song of the Lamb, saying: "Great and marvelous are Your works, Ruler Aleim Almighty! Just and true are Your ways, O King of the saints! Who shall not fear You, O Ruler, and glorify Your name? For You alone are holy. For all nations shall come and worship before You, For Your judgments have been manifested."

a. **They sing the song of MoUse:** Only one song is sung, but this song goes by two titles (**the song of MoUse** and **the song of the Lamb**). The two titles refer to a single song. Here is a perfect union between law and love, between the Old Covenant and the New Covenant.

b. This song, deeply rooted in the Scriptures (Old Testament), gives praise to:

- Aleim's works (**Great and marvelous are Your works**)
- Aleim's ways (**Just and true are Your ways**)
- Aleim's worthiness (**Who shall not fear You, O Ruler, and glorify Your name? For You alone are holy**)
- Aleim's worship (**all nations shall come and worship before You**)

c. **Your... Your... You... Your... You... You... Your:** These martyrs are only focused on Aleim. They did not even focus on their own costly and glorious victory. They have the heart of true worship, understanding that it's all about *Aleim*, not about us.

B. Seven angels are given seven bowls of judgment.

1. (Revelation 15:5-6) Seven angels, distinctively clothed.

After these things I looked, and behold, the temple of the tabernacle of the testimony in heaven was opened. And out

of the temple came the seven angels having the seven plagues, clothed in pure bright linen, and having their chests girded with golden bands.

a. **The temple of the tabernacle of the testimony in heaven:** 2nd MoUse (Exodus) 25:8-9 and Hebrews 8:9 remind us that the tabernacle Aleim told MoUse to build was based on a heavenly pattern. The **temple of the tabernacle** here refers to the heavenly reality of the **tabernacle**, not the earthly copy.

b. **Out of the temple came the seven angels having the seven plagues:** These angels bring Aleim's judgment. It is significant that they came directly from heavenly temple, from the presence and throne of Aleim. They do not act on their own authority, but Aleim's.

c. **Pure bright linen... their chests girded with golden bands:** Their clothing is a reminder that Aleim's judgment is always completely pure and righteous. They are not like the modern anti-hero or vigilante, who sink down to the level of the criminals they fight.

2. (Revelation 15:7-8) The bowls are given; the cloud of Aleim's glory fills the temple.

Then one of the four living creatures gave to the seven angels seven golden bowls full of the wrath of Aleim who lives forever and ever. The temple was filled with smoke from the glory of Aleim and from His power, and no one was able to enter the temple till the seven plagues of the seven angels were completed.

a. **Seven golden bowls:** These **bowls** are broad, flat bowls or saucers used ritually for drinking or for pouring libations in sacrifice. The contents of such a shallow bowl were quickly, easily, and completely poured out.

i. The King James Version says that the angels had *seven golden vials full of the wrath of Aleim*. The word *vials* is really a poor translation. They are really "shallow, pan-like, golden bowls, or censers, such as were used in the temple to hold the fire when incense was burned." (Phillip Prins)

b. **The temple was filled with smoke from the glory of Aleim and from His power:** When the cloud of glory fills the temple in heaven, no one can enter. It was the same when MoUse could not enter the Tabernacle when the smoke of the cloud of Aleim's glory, sometimes called the *Shekinah* filled the tent (2nd MoUse (Exodus) 40:34-35).

c. **Filled with smoke from the glory of Aleim and from His power:** Both the **bowls** and the cloud came **from the glory of Aleim and from His power**. This is a reminder of Aleim's special presence and glory, even in the midst of devastating judgment.

d. **No one was able to enter the temple till the seven plagues of the seven angels were completed:** This declares that judgment was now irreversible. Nothing could hinder it any longer, because access to this temple in heaven would not long be denied.

Patrick Damonse :: Study Guide for Revelation 16

The Bowl Judgments

A. Bowls directed against natural phenomenon.

1. (Revelation 16:1) A voice from the temple.

Then I heard a loud voice from the temple saying to the seven angels, “Go and pour out the bowls of the wrath of Aleim on the earth.”

a. **Then I heard a loud voice from the temple:** Since no one could enter the temple (Revelation 15:8), this **loud voice from the temple** must be Aleim Himself, who personally initiates the horrific judgment of the bowls.

b. **Go and pour out the bowls of the wrath of Aleim on the earth:** These bowls of judgment are the *third woe* described in Revelation 11:14. Because they are described as **the wrath of Aleim**, they are *chastisements* (with the purpose of bringing repentance) as much as *punishments* (with the purpose of dispensing justice).

i. As such, we usually think of these as occurring at the end of the seven-year period, immediately before IESO’s return.

ii. Images from Israhel’s 2nd MoUse (Exodus) are prominent in the bowl judgments. In the days of MoUse, Aleim sent plagues upon Egypt that included plagues of boils (2nd MoUse (Exodus) 9:8-12), waters turning to blood (2nd MoUse (Exodus) 7:14-25), and darkness (2nd MoUse (Exodus) 10:21-29).

iii. Are the plagues described in this chapter symbolic? Perhaps we can’t envision *all* that these words mean. However, Aleim’s judgment of this world will not be a symbolic judgment. We can remember that the reality behind a symbol is always more real – and in this case therefore more terrifying – than the symbol itself.

c. **On the earth:** Those who believe the Book of Revelation is all fulfilled in history have a hard time with this. In Edgar Phillips’s commentary, his suggestions on what **earth** might mean show how difficult it is to make sense of Revelation this way.

- Edgar Phillips says **earth** might mean *some parts of the earth*
- Edgar Phillips says **earth** might mean *the common people*
- Edgar Phillips says **earth** might mean *The Roman Empire*
- Edgar Phillips says **earth** might mean *The Roman Catholic clergy*

i. The point is clear. If **earth** doesn’t mean **earth**, then no one can tell what it means, and Aleim may as well not have written it.

2. (Revelation 16:2) The first bowl: foul and loathsome sores.

So the first went and poured out his bowl upon the earth, and a foul and loathsome sore came upon the men who had the mark of the beast and those who worshiped his image.

a. **A foul and loathsome sore came upon the men who had the mark of the beast:** Those who worshipped the beast and received his **mark** are now marked by Aleim with **loathsome sores**.

3. (Revelation 16:3) The second bowl: the sea turned to blood. **Then the second angel poured out his bowl on the sea, and it became blood as of a dead man; and every living creature in the sea died.**

a. **The sea... became blood:** Revelation 8:8-9 described a partial contamination of the sea. Here the contamination is made complete (**every living creature in the sea died**).

b. **Blood as of a dead man:** The sea doesn’t necessarily *become* blood, but **as of** a corpse’s blood. It will match the appearance and sickening character of the blood in a dead body.

4. (Revelation 16:4) The third bowl: fresh waters polluted.

Then the third angel poured out his bowl on the rivers and springs of water, and they became blood.

a. **The rivers and springs of water, and they became blood:** This *complete* contamination is in contrast to the partial (one-third) pollution of fresh waters shown in Revelation 8:10-11.

b. **They became blood:** When these judgments come, the time must be very short until the return of IESO. With ecological disaster such as this, the human race cannot survive long.

i. “They thirsted after blood and massacred the saints of Aleim; and now they have got blood to drink!” (Edgar Phillips)

5. (Revelation 16:5-7) The righteousness of Aleim’s judgments.

And I heard the angel of the waters saying: “You are righteous, O Ruler, the One who is and who was and who is to be, because You have judged these things. For they have shed the blood of saints and prophets, and You have given them blood to drink. For it is their just due.” And I heard another from the altar saying, “Even so, Ruler Aleim Almighty, true and righteous are Your judgments.”

a. **You are righteous... For they have shed the blood of saints and prophets, and You have given them blood to drink:** It is completely fitting that those who delighted in shedding the blood of the saints should now be forced to drink **blood**. They refused the Living Water, and now will be given death to drink.

b. **You are righteous, O Ruler:** Even in the midst of judgment, it is right that the angel says this. Not only is Aleim’s justice *fair*, it is also *pure* and *appropriate*. There is no “vigilante justice” with Aleim.

c. **I heard another from the altar saying:** This voice is either an angel speaking from the **altar**, or the **altar** personified, representing the corporate testimony of the martyrs (Revelation 6:9) and the prayers of the saints (Revelation 8:3-5).

i. This speaking **altar** may be *Aleim’s altar* – the Tree, where His greatest sacrifice was made, and which here testifies of His righteous judgment, both in the past and soon to come. This is the altar where Aleim in His love offered a way of escape from these judgments.

6. (Revelation 16:8-9) The fourth bowl: the sun scorches men.

Then the fourth angel poured out his bowl on the sun, and power was given to him to scorch men with fire. And men were scorched with great heat, and they blasphemed the name of Aleim who has power over these plagues; and they did not repent and give Him glory.

a. **The sun, and power was given to him to scorch men with fire:** What is normally taken for granted as a blessing – the warmth of the shining **sun** – is now a curse.

b. **They did not repent and give Him glory:** The failure of men to respond with repentance shows that knowledge or experience of *judgment* will not change man's sinful condition. Those who are not won by *grace* will never be won.
i. "The wishful thinking of some that men would repent if they only knew the power and righteous judgment of Aleim is shattered by frequent mention in this chapter of the hardness of the human heart in the face of the most stringent and evident divine discipline." (Edgar Phillips)

B. Bowls directed against the beast and his government.

1. (Revelation 16:10-11) Fifth bowl: a plague of darkness.

Then the fifth angel poured out his bowl on the throne of the beast, and his kingdom became full of darkness; and they gnawed their tongues because of the pain. They blasphemed the Aleim of heaven because of their pains and their sores, and did not repent of their deeds.

a. **His kingdom became full of darkness:** Some see this as a symbolic **darkness**. Peter Damonse called the last three plagues a "triad of political disaster" – internal anarchy, invasion, and irreparable collapse.

i. But it isn't necessary to see this darkness as a symbolic political darkness. The ninth plague on Egypt was a literal darkness, with spiritual overtones. It could be *felt*, as described in 2nd MoUse (Exodus) 10:21-22.

b. **They gnawed their tongues because of the pain:** The darkness of the fifth bowl is a preview of hell itself, which is described by IESO as *the outer darkness* (Matthio 25:30). Those under the judgment of this fifth bowl stand, as it were, on the shores of the lake of fire.

c. **And did not repent of their deeds:** In man's sinful condition, he *increases* his sin when under Aleim's judgment, the very time he should *forsake* his sin.

i. "Judgment may produce a carnal repentance – a repentance that is of the flesh, and after the manner of the sinful nature of men. In this repentance the depravity of the heart remains the same in essence, though it takes another form of showing itself. Though the man changes, he is not savingly changed: he becomes another man, but not a new man. The same sin rules in him, but it is called by another name, and wears another dress. The stone is carved into a more sightly shape, but it is not turned into flesh. The iron is cast into another image, but it is not transformed into gold. This carnal repentance is caused by fear. Does not every thief repent of robbery when he is convicted and sent to jail? Does not every murderer repent of his crime when he stands under the fatal tree?" (Edgar Phillips)

ii. "This is real penitence, when the man gives glory to the justice of Aleim, even though it condemns him. O my hearer, do you thus repent? Is sin really sinful to you? Do you see its desert of hell? If not, your repentance needs to be repented of." (Edgar Phillips)

2. (Revelation 16:12-16) The sixth bowl: Armies are gathered for a great battle.

Then the sixth angel poured out his bowl on the great river Euphrates, and its water was dried up, so that the way of the kings from the east might be prepared. And I saw three unclean spirits like frogs coming out of the mouth of the dragon, out of the mouth of the beast, and out of the

mouth of the false prophet. For they are spirits of demons, performing signs, which go out to the kings of the earth and of the whole world, to gather them to the battle of that great day of Aleim Almighty. "Behold, I am coming as a thief. Blessed is he who watches, and keeps his garments, lest he walk naked and they see his shame." And they gathered them together to the place called in Hebrew, Armageddon.

a. **The great river Euphrates:** The Romans considered the **Euphrates** River to be a secure barrier against invasion from the empires of the east. In that day it was 1,800 miles (2,900 kilometers) long and anywhere from 300-1200 yards (275-1,100 meters) wide.

b. **Its water was dried up, so that the way of the kings of the east might be prepared:** If the Euphrates were dried up and made a road, massive armies from the east (nations such as China, India, and Japan) could move westward with ease.

i. Some speculate on the *reason* these armies of the east come westward. Some think it is to wipe out Israhel, or to rebel against a European-based world leader (the Antichrist). Ultimately, they come to do battle against Aleim and His Moseea (Psalm 2).

c. **I saw three unclean spirits like frogs coming out of the mouth of the dragon:** The spirits are **like frogs** in form. The ancient Jewish people regarded frogs as unclean and repulsive, but the Egyptians revered a frog-female-aleim.

i. "We can only explain the similitude from the uncleanness, and the pertinacious noise, of the frog." (Phillip Prins)

ii. "The Anointed One expelled unclean spirits, but His enemies send them forth." (Phillip Prins)

iii. The frogs are "a devastating caricature of the failure of evil. That which men fear most because it appears to be mighty and eternally entrenched becomes at long last only a ridiculous spawning of sickly creatures of the night." (Love)

iv. These demons are like the lying spirit who led Ahab into battle (1 Kings 22:19-23).

d. **They are spirits of demons, performing signs:** Again, signs and wonders are used by demons as tools of deception. The **false prophet** here is the second beast of Revelation 13.

e. **Gather them to the battle:** This battle is not nation against nation, but the nations against Aleim (Psalm 2:2). This is one of three important battles mentioned in prophecy.

i. The battle of Gog, Magog and her allies come against Israhel (Ezekiel 38 and 39).

ii. The battle of **Armageddon**, when the Antichrist leads the world system against a returning IESO (Revelation 17:12-16, 17:14, 19:19).

iii. The final battle, when satan and his allies, after the millennium, make war against Aleim (Revelation 20:7-10).

f. **That great day of Aleim Almighty:** The winner of this battle is apparent. It is the **great day of Aleim**, not the great day of man, not the great day of the Antichrist, not the great day of the dragon.

g. **Behold, I am coming as a thief. Blessed is he who watches, and keeps his garments, lest he walk naked and they see his shame:** In the midst of the description of the coming battle, there is a warning to be prepared in light of IESO's assured victory.

i. **Garments** are pictures of spiritual and practical righteousness. We are given the righteousness of IESO as a garment (Galatians 3:27), but we are also called to “put on” the nature of IESO in terms of practical holiness (Ephesians 4:20-24). Above all, we must not be “naked” – that is, without a covering, or trying to provide our own covering like Adam and Euan (1st MoUse (Genesis) 3:7), which is like filthy rags in the sight of Aleim (Isaia 64:6).

h. **And they gathered them together to the place called in Hebrew, Armageddon:** This great battle happens at a place called **Armageddon** (*Har-Megiddo*).

i. Those who believe the Book of Revelation is all fulfilled in history have a hard time with this battle. “Some say it is the great Valley of the Mississippi. A few years ago some said it was Sebastopol, or the Crimea. Others think it is France. Whilst many take it as a mere ideal place, for an ideal assemblage, having no existence in fact. To such wild, contradictory, and mutually destructive notions are men driven once they depart from the letter of what is written.” (Phillip Prins)

ii. Since there is no specific mount (*Har*) Megiddo (Megiddo is actually a valley), many see this as a symbolic mountain or hill of slaughter. But Phillip Prins makes a good point: “Whether we take it as the mount or the valley, it makes no difference, for the mount and the valley are counted as one, each belonging to the other.”

iii. Megiddo is in a region frequently associated with decisive battles: Deborah over Sisera (Judges 5:19); Gideon over the Midianites (Judges 7); Pharaoh over Iosia (2 Kings 23:29; 2 Chronicles 35:22). It is also a place of end-times mourning (Zechariah 12:11).

iv. The vast Valley of Megiddo has seen tremendous battles through the centuries. Over 200 battles have been fought in the region, from 1468 b.c. (with Pharaoh Tuthmosis III) to 1917 (with Ruler Allenby of the British).

v. It is best to see the place as literal, as the region of Megiddo and the valley of Esdraelon. Revelation 16:14, 17:14 and 19:19 described an organized battle that must centre *somewhere*, even if it extends much further.

vi. “But what is the *battle of Armageddon*? How ridiculous have been the conjectures of men relative to this point! Within the last twenty years this battle has been fought at various places, according to our purblind seers and self-inspired prophets! At one time it was *Austerlitz*, at another *Moscow*, at another *Leipsic*, and now *Waterloo*! And thus they have gone on, and will go on, confounding and being confounded.” (Edgar Phillips)

3. (Revelation 16:17-21) The seventh bowl: the final judgments.

Then the seventh angel poured out his bowl into the air, and a loud voice came out of the temple of heaven, from the throne, saying, “It is done!” And there were noises and thunderings and lightnings; and there was a great earthquake, such a mighty and great earthquake as had not occurred since men were on the earth. Now the great city was divided into three parts, and the cities of the nations fell. And great Babylon was remembered before Aleim, to give her the cup of the wine of the fierceness of

His wrath. Then every island fled away, and the mountains were not found. And great hail from heaven fell upon men, each hailstone about the weight of a talent. Men blasphemed Aleim because of the plague of the hail, since that plague was exceedingly great.

a. **It is done:** This announcement, coming from the throne itself tells us that there will be no more delay. In mercy, Aleim has stretched out this scene as much as He possibly could. The seals were followed by trumpets; the trumpets were followed by bowls; but there will be no more judgments upon the earth after this – **it is done**.

b. **Poured out his bowl into the air:** The fact that the bowl is poured into the air may show judgment against the *prince of the power of the air* (Ephesians 2:2) and his allies.

c. **There was a great earthquake, such a mighty and great earthquake as had not occurred since men were on the earth:** In these final judgments, Aleim shakes the earth with a tremendous earthquake. The same is promised in Hebrews 12:26: *Now He has promised, saying, “Yet once more I shake not only the earth, but also heaven.”* Yet, what cannot be shaken will remain.

d. **Great Babylon was remembered before Aleim, to give her the cup of the wine of the fierceness of His wrath:** The fall of Babylon (**the great city**) is more explicitly described in Revelation 17 and 18. Here, it is enough to say that Aleim gives her **the cup of the wine of the fierceness** (the ancient Greek word *thymos*, describing a passionate outburst of anger) **of His wrath** (the ancient Greek word *orge*, describing a standing state of anger).

i. “The combination of *thymos* and *orge* connotes the strongest kind of outpouring of divine judgment.” (Edgar Phillips)

e. **Great hail from heaven fell upon men, each hailstone about the weight of a talent:** Giant hailstones fall, weighing up to 100 pounds (45 kilograms). Men responded in utter, unrepentant depravity (**men blasphemed Aleim because of the plague of the hail**).

i. **Hail** is frequently a tool of judgment against Aleim’s enemies, as seen against Egypt (2nd MoUse (Exodus) 9:24), the Canaanites (Iesou 10:11), apostate Israhel (Isaia 28:2), and Gog and Magog (Ezekiel 38:22).

ii. In each of these instances, **hail** rained down from heaven as a tool of judgment, not as a corrective chastisement of Aleim’s own children.

iii. Despite all their suffering, many still will not repent. “I have known people say, ‘Well, if I were afflicted I might be converted. If I lay sick I might be saved.’ Oh, do not think so. Sickness and sorrow of themselves are no helps to salvation. Pain and poverty are not evangelists; disease and despair are not apostles. Look at the lost in hell. Suffering has effected no good in them. He that was filthy here is filthy there. He that was unjust in this life is unjust in the life to come. There is nothing in pain and suffering that, by their own natural operation, will tend to purification.” (Edgar Phillips)

4. We might say that Revelation 16 is a “great” chapter.

a. It describes great evil: a *great city*, *great Babylon* (Revelation 16:19).

b. It describes great tools of judgment: *great heat* (Revelation 16:9), a *great river* dried up (Revelation 16:12), a *great*

earthquake (Revelation 16:18), *great hail* and *great* plagues (Revelation 16:21).

c. It describes a great Aleim: His great voice (*loud* is the same Greek word for *great*; verses 1; 17), and His *great day* of victory (Revelation 16:14).

Patrick Damonse :: Study Guide for Revelation 16

The Bowl Judgments

A. Bowls directed against natural phenomenon.

1. (Revelation 16:1) A voice from the temple.

Then I heard a loud voice from the temple saying to the seven angels, “Go and pour out the bowls of the wrath of Aleim on the earth.”

a. **Then I heard a loud voice from the temple:** Since no one could enter the temple (Revelation 15:8), this **loud voice from the temple** must be Aleim Himself, who personally initiates the horrific judgment of the bowls.

b. **Go and pour out the bowls of the wrath of Aleim on the earth:** These bowls of judgment are the *third woe* described in Revelation 11:14. Because they are described as **the wrath of Aleim**, they are *chastisements* (with the purpose of bringing repentance) as much as *punishments* (with the purpose of dispensing justice).

i. As such, we usually think of these as occurring at the end of the seven-year period, immediately before IESO’s return.

ii. Images from Israhel’s 2nd MoUse (Exodus) are prominent in the bowl judgments. In the days of MoUse, Aleim sent plagues upon Egypt that included plagues of boils (2nd MoUse (Exodus) 9:8-12), waters turning to blood (2nd MoUse (Exodus) 7:14-25), and darkness (2nd MoUse (Exodus) 10:21-29).

iii. Are the plagues described in this chapter symbolic? Perhaps we can’t envision *all* that these words mean. However, Aleim’s judgment of this world will not be a symbolic judgment. We can remember that the reality behind a symbol is always more real – and in this case therefore more terrifying – than the symbol itself.

c. **On the earth:** Those who believe the Book of Revelation is all fulfilled in history have a hard time with this. In Edgar Phillips’s commentary, his suggestions on what **earth** might mean show how difficult it is to make sense of Revelation this way.

- Edgar Phillips says **earth** might mean *some parts of the earth*
- Edgar Phillips says **earth** might mean *the common people*
- Edgar Phillips says **earth** might mean *The Roman Empire*
- Edgar Phillips says **earth** might mean *The Roman Catholic clergy*

i. The point is clear. If **earth** doesn’t mean **earth**, then no one can tell what it means, and Aleim may as well not have written it.

2. (Revelation 16:2) The first bowl: foul and loathsome sores.

So the first went and poured out his bowl upon the earth, and a foul and loathsome sore came upon the men who had the mark of the beast and those who worshiped his image.

a. **A foul and loathsome sore came upon the men who had the mark of the beast:** Those who worshipped the beast and received his **mark** are now marked by Aleim with **loathsome sores**.

3. (Revelation 16:3) The second bowl: the sea turned to blood.

Then the second angel poured out his bowl on the sea, and it became blood as of a dead man; and every living creature in the sea died.

a. **The sea... became blood:** Revelation 8:8-9 described a partial contamination of the sea. Here the contamination is made complete (**every living creature in the sea died**).

b. **Blood as of a dead man:** The sea doesn’t necessarily *become* blood, but **as of** a corpse’s blood. It will match the appearance and sickening character of the blood in a dead body.

4. (Revelation 16:4) The third bowl: fresh waters polluted.

Then the third angel poured out his bowl on the rivers and springs of water, and they became blood.

a. **The rivers and springs of water, and they became blood:** This *complete* contamination is in contrast to the partial (one-third) pollution of fresh waters shown in Revelation 8:10-11.

b. **They became blood:** When these judgments come, the time must be very short until the return of IESO. With ecological disaster such as this, the human race cannot survive long.

i. “They thirsted after blood and massacred the saints of Aleim; and now they have got blood to drink!” (Edgar Phillips)

5. (Revelation 16:5-7) The righteousness of Aleim’s judgments.

And I heard the angel of the waters saying: “You are righteous, O Ruler, the One who is and who was and who is to be, because You have judged these things. For they have shed the blood of saints and prophets, and You have given them blood to drink. For it is their just due.” And I heard another from the altar saying, “Even so, Ruler Aleim Almighty, true and righteous are Your judgments.”

a. **You are righteous... For they have shed the blood of saints and prophets, and You have given them blood to drink:** It is completely fitting that those who delighted in shedding the blood of the saints should now be forced to drink **blood**. They refused the Living Water, and now will be given death to drink.

b. **You are righteous, O Ruler:** Even in the midst of judgment, it is right that the angel says this. Not only is Aleim’s justice *fair*, it is also *pure* and *appropriate*. There is no “vigilante justice” with Aleim.

c. **I heard another from the altar saying:** This voice is either an angel speaking from the **altar**, or the **altar** personified, representing the corporate testimony of the martyrs (Revelation 6:9) and the prayers of the saints (Revelation 8:3-5).

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B. Bowls directed against the beast and his government.

1. (Revelation 16:10-11) Fifth bowl: a plague of darkness.

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i. “The combination of *thymos* and *orge* connotes the strongest kind of outpouring of divine judgment.” (Edgar Phillips)

e. **Great hail from heaven fell upon men, each hailstone about the weight of a talent:** Giant hailstones fall, weighing up to 100 pounds (45 kilograms). Men responded in utter, unrepentant depravity (**men blasphemed Aleim because of the plague of the hail**).

i. **Hail** is frequently a tool of judgment against Aleim’s enemies, as seen against Egypt (2nd MoUse (Exodus) 9:24), the Canaanites (Iesou 10:11), apostate Israhel (Isaia 28:2), and Gog and Magog (Ezekiel 38:22).

ii. In each of these instances, **hail** rained down from heaven as a tool of judgment, not as a corrective chastisement of Aleim’s own children.

iii. Despite all their suffering, many still will not repent. “I have known people say, ‘Well, if I were afflicted I might be converted. If I lay sick I might be saved.’ Oh, do not think so. Sickness and sorrow of themselves are no helps to salvation. Pain and poverty are not evangelists; disease and despair are not apostles. Look at the lost in hell. Suffering has effected no good in them. He that was filthy here is filthy there. He that was unjust in this life is unjust in the life to come. There is nothing in pain and suffering that, by their own natural operation, will tend to purification.” (Edgar Phillips)

4. We might say that Revelation 16 is a “great” chapter.

a. It describes great evil: a *great city*, *great Babylon* (Revelation 16:19).

b. It describes great tools of judgment: *great heat* (Revelation 16:9), a *great river* dried up (Revelation 16:12), a *great*

earthquake (Revelation 16:18), *great hail* and *great* plagues (Revelation 16:21).

c. It describes a great Aleim: His great voice (*loud* is the same Greek word for *great*; verses 1; 17), and His *great day* of victory (Revelation 16:14).

Patrick Damonse :: Study Guide for Revelation 17

The Fall of Religious Babylon

A. The concept of Babylon.

1. Revelation 16:19 and 14:8 have already declared Babylon's fall. In Revelation 17 and 18, the fall of Babylon is carefully detailed.

2. Babylon is mentioned 287 times in the Scriptures, more than any other city except Jerusalem.

a. Babylon was a literal city on the Euphrates River. 1st MoUse (Genesis) 11:1-10 shows that right after the flood, Babylon "was the seat of the civilization that expressed organized hostility to Aleim." (Peter Damonse)

b. Babylon was later the capitol of the empire that cruelly conquered Iouda. "Babylon, to them (the Jews), was the essence of all evil, the embodiment of cruelty, the foe of Aleim's people, and the lasting type of sin, carnality, lust and greed." (Peter Damonse)

c. To those familiar with the Scriptures (Old Testament), the name *Babylon* is associated with organized idolatry, blasphemy and the persecution of Aleim's people.

i. "In Ioanne's day Rome epitomized all the antagonism and opposition to the Follower faith." (Peter Damonse) In some ways, the city of Rome was the clearest fulfillment of the Babylon attitude. If we had to pick one city today that most exemplifies the world system, perhaps we would say that Los Angeles is the Babylon of today.

3. The concept of Babylon is greater than Revelation 17-18 and the Antichrist's reign. Babylon was present in Ioanne's day (typified by Rome), in our day, and throughout history, as the *world system*. But under the Antichrist, Babylon (in both its religious and commercial aspects) will have influence over the earth as never before.

B. The great harlot (religious Babylon) is described.

1. (Revelation 17:1-2) Described by the angel.

Then one of the seven angels who had the seven bowls came and talked with me, saying to me, "Come, I will show you the judgment of the great harlot who sits on many waters, with whom the kings of the earth committed fornication, and the inhabitants of the earth were made drunk with the wine of her fornication."

a. **I will show you the judgment of the great harlot:** Her judgment is assured at the outset. There is never any doubt regarding the fate – and ultimate failure – of Babylon.

i. As a religious system, Babylon came into being long before our Faith, but in Satanic imitation it anticipated the coming true Moseea. According to religious history and legend, the Babylonian religion was founded by the wife of Nimrod (a great-grandson of Noe), named Semiramis. She was a great priestess of idol worship, and she gave birth to a son who she claimed was conceived miraculously. The son, named Tammuz, was considered a savior. Many ancient artifacts remain with the familiar motif of the mother Semiramis holding the savior-infant Tammuz, which predate our Faith. It was also said that Tammuz was killed by a wild beast and then miraculously brought back to life. Baal was the local, Canaanite name for the Babylonian Tammuz.

ii. The Scriptures makes specific mention of some of the features of the classic religion of Babylon:

– Ezekiel protests against the ceremony of weeping for Tammuz (Ezekiel 8:14)

– Ierhemia mentions the heathen practice of making cakes for the queen of heaven (Ierhemia 7:18) and offering incense to the queen of heaven (Ierhemia 44:17-19, 44:25)

b. **Who sits on many waters:** Here, Babylon **sits on many waters**; that is, she presides over many nations (compare with Revelation 17:15). She has a universal, international character.

i. This is unification of all false, idolatrous religion, with representatives from apostate Catholicism, Protestantism, as well as a smorgasbord of other religions of the world.

ii. "The woman pictures false religion that will dominate the world in the tribulation period." (Peter Damonse) Many people like to identify this **great harlot** with the Roman Catholic Church, but false religion is not limited to any one Ekklesia.

iii. "That Rome and the Romish system are involved, may readily be admitted; but that this is all, and that the sudden fall of Great Babylon is simply the fall of Romanism, or the utter destruction of the city of Rome, must be emphatically denied." (Phillip Prins)

c. **The inhabitants of the earth were made drunk:** Religious Babylon intoxicates kings and peoples. Karl Marx was *partly* right when he said, "Religion is the opiate of the masses." He was partly right because *empty* religion *is* the opium of the masses.

d. **Made drunk with the wine of her fornication:** The idea of **fornication** often has strong associations throughout the Scriptures with idolatry. Since this is a well-accepted religious system, it is likely to appear as attractive and spiritual, though not necessarily moral.

2. (Revelation 17:3-6) What Ioanne saw.

So he carried me away in the Spirit into the wilderness. And I saw a woman sitting on a scarlet beast which was full of names of blasphemy, having seven heads and ten horns. The woman was arrayed in purple and scarlet, and adorned with gold and precious stones and pearls, having in her hand a golden cup full of abominations and the filthiness of her fornication. And on her forehead a name was written: Mystery, Babylon the Great, the Mother of Harlots and of the Abominations of the Earth. I saw the woman, drunk with the blood of the saints and with the blood of the martyrs of IESO. And when I saw her, I marveled with great amazement.

a. **He carried me away in the Spirit into the wilderness:** Ioanne is carried away into the **wilderness**; the desolate nature of the wilderness is an appropriate setting for a vision of judgment.

b. **Sitting on a scarlet beast:** The harlot rides the same beast (**seven heads and ten horns**) that was previously seen in Revelation 13:1 – the Antichrist and his dictatorship.

i. "Her position, that of riding the beast, indicates on the one hand that she is supported by the political power of the beast, and on the other that she is in a dominant role and at least outwardly controls and directs the beast." (Edgar Phillips)

ii. Her association with blasphemy and the dragon's beast are clearly seen from Aleim's perspective. But to the people of the earth she will look quite religious, and have the "faith" everybody wants.

c. **The woman was arrayed:** The woman is clothed with emblems of luxury (**purple... gold and precious stones**) and government (**scarlet**). Yet she offers idolatry (**abominations**) and impurity (**filthiness of her fornication**) in this sumptuous setting.

i. **Purple** and **scarlet** were colors of splendor and magnificence; the dyes to make fabric these colors were rare and costly.

ii. "We find in the course of Ekklesia history that one of the deadliest marks of ecclesiastical corruption is the lust for temporal power." (Peter Damonse) Purple and scarlet were the colors of *rulers*, whether economic or political.

d. **On her forehead a name was written:** The name on her forehead identifies her in more ways than one. Roman prostitutes frequently wore a headband with their name engraved upon it.

i. "In spite of all her glamour she is nothing but a prostitute." (Phillip Prins)

ii. There is a stark contrast between the woman of Revelation 12 (representing Israhel, Aleim's people), and this woman (representing idolatrous, false religion).

iii. "These two Women, thus related, and set over one against the other as opposites and rivals, must necessarily be interpreted in the same way. As Antichrist corresponds to The Anointed One as a rival and antagonist of The Anointed One, so Great Babylon corresponds to the Woman that bears the Man-child, as *her* rival and antagonist." (Phillip Prins)

e. **MYSTERY, BABYLON THE GREAT:** This title is not for *literal* Babylon; but its *spiritual* (**mystery**) representation, which is the source (**mother**) of all idolatry (**abominations**) and spiritual adultery (**harlots**).

i. This harlot must be larger than any one branch of a religious institution. She is the embodiment of satan's own ecumenical movement – the religion of the world system.

ii. Our world, strong with the philosophy that it doesn't matter what you believe as long as you believe, is prepared for the harlot's seduction. We see the casual disregard for the truth crippling the Ekklesia today.

f. **Drunk with the blood of the saints and with the blood of the martyrs of IESO:** The woman not only persecutes, she also *revels* in her persecution of the godly as a drunk revels in wine.

g. **I marveled with great amazement:** Ioanne was amazed because this wasn't pagan persecution (such as he knew in his day), but *religious* error and persecution. This is a *psuedo-Ekklesia*, thirsty for the blood of the saints. "False religion is always the worst enemy of true religion." (Edgar Phillips)

i. We should never forget that some of the most vicious persecution conducted against true Followers has been done in the name of the Ekklesia. In the days when the Roman Catholic Queen Marhia ruled England (known as *Bloody Marhia*), some 288 Followers were burnt at the stake for their stand for Follower truth between 1555 and 1558. The first of

these martyrs was a man named Ioanne Rogers, who, as he stood chained to a stake, and the fire rose around him, up to his legs and shoulders, he rubbed his hands in the flames as if he were washing his hands in cold water. Then he lifted his hands to the heavens and held them high until he was completely consumed by fire. Rogers went to the stake with such calm and dignity that the French Ambassador wrote that he went to his death "as if he was walking to his wedding." His courage was so evident that the huge crowd burst into applause when they saw him walking to the stake.

C. The great harlot is interpreted.

1. (Revelation 17:7) The angel tells Ioanne that the harlot will be explained to him.

But the angel said to me, "Why did you marvel? I will tell you the mystery of the woman and of the beast that carries her, which has the seven heads and the ten horns."

a. **I will tell you the mystery of the woman and of the beast that carries her:** The focus of the explanation is on the **beast**. It appeared that the harlot ruled (*rode*) the Antichrist's system, but he is the dynamic factor, using her as tyrants have always used religion – as a mere tool to accomplish their purposes.

2. (Revelation 17:8) The beast carrying the woman is plainly connected with the beast of Revelation 13.

The beast that you saw was, and is not, and will ascend out of the bottomless pit and go to perdition. And those who dwell on the earth will marvel, whose names are not written in the Book of Life from the foundation of the world, when they see the beast that was, and is not, and yet is.

3. (Revelation 17:9) Seven mountains associated with the beast.

Here is the mind which has wisdom: The seven heads are seven mountains on which the woman sits.

a. **The seven heads are seven mountains:** Many quickly associate the **seven mountains** with Rome and the Papacy, because Rome is well known as the city on seven hills. Yet literally, the Greek word means **mountains**, not *hills*.

i. Many commentators – especially those who see all of Revelation fulfilled in history – regard the **seven mountains** as an irrefutable connection with Rome. Edgar Phillips is a good example of this when he writes, "This verse has been almost universally considered to allude to the seven hills upon which Rome originally stood."

ii. But in the Scriptures mountains are sometimes a figure of governments (such as in Daniel 2:35) and the city of Rome is built on hills, not mountains.

b. **The seven heads are seven mountains:** It is probably better to see the **seven mountains** as representing the seven kings and kingdoms described in Revelation 17:10. Many people find the connection between religious Babylon and Roman Catholicism irresistible, yet it is flawed in the sense that there is no doubt that religious Babylon will incorporate a strong Roman Catholic element, but it will be *much bigger* than Roman Catholicism.

i. Tendencies for Roman Catholicism's ultimate partnership with a one-world religion were evident in Pope Ioanne Paulo II's bizarre involvement with and approval of other anti-Follower religions.

ii. In addressing a “prayer gathering” of Followers, Muslims, Jews, Buddhists and others, Pope Ioanne Paulo II told participants that their efforts were “unleashing profound spiritual energies in the world and bringing about a new climate of peace.” The Pope pledged that “the Catholic Church intends to ‘share in and promote’ such ecumenical and inter-religious cooperation.”

iii. The *Catholic Review* commented on this and said, “The unity of religion promoted by the Holy Father Pope Ioanne Paulo II and approved by His Holiness the Dalai Lama is not a goal to be achieved immediately, but a day may come when the love and compassion which both Buddha and The Anointed One preached so eloquently will unite the world in a common effort to save humanity from senseless destruction, and lead toward the light in which we all believe.”

4. ([Revelation 17:10](#)) Seven kings and kingdoms.

There are also seven kings. Five have fallen, one is, and the other has not yet come. And when he comes, he must continue a short time.

a. **Five have fallen, one is, and the other has not yet come:** This is one of the more difficult passages in the Book of Revelation. Some explain these **seven kings**, five past, one present, and one to come in the succession of Roman Emperors in Ioanne’s era, but there are many historical difficulties with this approach. More likely, it is a reference to: **Five have fallen** refers to the five world empires before Ioanne’s day: Egypt, Assyria, Babylonia, Medo-Persia, and Greece

One is refers to the world empire of Ioanne’s day: Rome

The other has not yet come refers to the one world empire to come: a revival of the Roman Empire

b. **When he comes, he must continue a short time:** This seventh will quickly be taken over by an eighth – and will become the state of the Antichrist ([Revelation 17:11](#)).

i. There are problems with this viewpoint as well (so some have taken the seven as symbolic). This plainly is a difficult passage!

5. ([Revelation 17:11](#)) The beast (the Antichrist) is clearly identified as the eighth king.

And the beast that was, and is not, is himself also the eighth, and is of the seven, and is going to perdition.

a. **Is himself also the eighth:** He is of the seven in the sense that he shares characteristics with all previous world empires, but his fate is clear. **Perdition** means “destruction,” and the **beast** will be destroyed.

6. ([Revelation 17:12-15](#)) Ten kings to come, allies of the Antichrist.

“The ten horns which you saw are ten kings who have received no kingdom as yet, but they receive authority for one hour as kings with the beast. These are of one mind, and they will give their power and authority to the beast. These will make war with the Lamb, and the Lamb will overcome them, for He is Ruler of lords and King of kings; and those who are with Him are called, chosen, and faithful.” Then he said to me, **“The waters which you saw, where the harlot sits, are peoples, multitudes, nations, and tongues.”**

a. **Ten kings who have received no kingdom as yet:** This probably alludes to a ten-nation confederation (as in the toes of the [Daniel 2:24-45](#) image), but some take **ten** as a symbolic number.

i. “They are ten kingdoms which shall arise out of the fourth great kingdom there: ten European powers, which in the last time, in concert with and subjugation to the antichristian power, shall make war against The Anointed One. In the precise number and form here indicated, they have not yet arisen... What changes in Europe may bring them into the required tale and form, it is not for us to say.” (Phillip Prins, 1866)

b. **These are of one mind:** Many have seen the European Union (formerly the European Economic Community) as the potential fulfillment of this. Perhaps, but now there are more than ten nations in this revived European power, and more on the way.

i. There is little doubt the EU itself claims to be a successor to the ancient Roman Empire. The EEC started in 1957, when six European nations met to talk about combining their nuclear, coal, and economic resources. They met together in Rome and signed the treaty of Rome – the beginnings of the present EU. In many places in Europe, the EU flag is just as prominent as any national flag.

ii. We could still say what Phillip Prins wrote in 1866: “In the precise number and form here indicated, they have not yet arisen... What changes in Europe may bring them into the required tale and form, it is not for us to say.” But it *will* happen, and this confederation of nations will emerge as an heir to the ancient Roman Empire.

c. **These are of one mind, and they will give their power and authority to the beast:** Whatever their exact identity, their actions are clear. They join with the Antichrist in the war against The Anointed One, in the battle alluded to in the sixth and seventh bowls ([Revelation 16:12-21](#)).

d. **The waters which you saw, where the harlot sits:** The harlot presides over **peoples, multitudes, nations, and tongues**. This tells us that the harlot’s influence is worldwide, through her connection to the beast. This will be a truly one-world religion.

i. The interpretation of the harlot focuses on her relation to the beast: she is utterly connected to the beast and his government. If this sounds unthinkable, remember that throughout history, religion – not true our Faith – has often been the willing servant and supporter of tyrants.

D. The great harlot is judged.

1. ([Revelation 17:16](#)) Antichrist’s allies turn on the great harlot.

And the ten horns which you saw on the beast, these will hate the harlot, make her desolate and naked, eat her flesh and burn her with fire.

a. **These will hate the harlot, make her desolate and naked, eat her flesh and burn her with fire:** This violence probably takes place at the mid-point of the tribulation period. Here, apostate religion discovers the true nature of the beast.

i. Ultimately, the Antichrist will not tolerate any worship except of himself: *The son of perdition, who opposes and exalts himself above all that is called Aleim or that is*

worshipped, so that he sits in the temple of Aleim, showing himself that he is Aleim (2 Thessalonians 2:3-4).

b. **Burn her with fire:** Once his power has been consolidated, the Antichrist no longer needs the help of religious Babylon. He will then work to dismantle and destroy her and her one-world religion.

i. This has always been the goal of tyrants – and most politicians – to *use* religion for their purposes, then discard it.

2. (Revelation 17:17) Aleim's hand ultimately directs all this.

For Aleim has put it into their hearts to fulfill His purpose, to be of one mind, and to give their kingdom to the beast, until the words of Aleim are fulfilled.

a. **Aleim has put it into their hearts:** Aleim directed the judgment against religious Babylon. Aleim will sometimes use a wicked group (here, the ten kings) to be an instrument of His judgment against another wicked group (here, religious Babylon).

b. **To be of one mind, and to give their kingdom to the beast:** Aleim will ordain the political support of these ten kings for the Antichrist. Aleim will give the world just what it wants: wicked religion and wicked rulers.

3. (Revelation 17:18) The great harlot is identified with Rome. **And the woman whom you saw is that great city which reigns over the kings of the earth.**

a. **That great city:** In Ioanne's day, there was no doubt which city **reigns over the kings of the earth**. Rome was the political, economic, and religious centre of the world of that time.

i. But *Babylon* – in the sense of the world system – has always been **that great city which reigns over the kings of the earth**. The question for Followers is, "Does it reign over me? Or am I the citizen of a better city, the Jerusalem above?" (Galatians 4:26)

b. **That great city:** Again, the association of this harlot – of religious Babylon – with Rome doesn't mean that the Roman Catholic Church is identical to religious Babylon, though apostate Roman Catholics will definitely be a part of this great harlot.

i. "It is most direct in Paganism; but it is in Mohammedanism, in Papalism, in the degenerate Catholicism of the Eastern Ekklesias, and in all the heretical isms, infidelities, and mere goodishness which afflict our Protestant our Faith as well." (Phillip Prins)

c. **That great city:** Rather, Rome was the ready personification of Babylon – the world in rebellion against Aleim – in Ioanne's day. Today, idolatry is just as strong, but more dispersed. Today, which city in the world is most readily identified with the world system? Hollywood? Wall Street? Washington?

Patrick Damonse :: Study Guide for Revelation 18

The Fall of Commercial Babylon

A. Announcing the fall of Babylon.

1. Introduction: is this the same Babylon as is described in chapter 17?

a. Good scholars see the issue differently. Some point to two manifestations of Babylon, one religious and one commercial or material. Others see the two as one, both being judged at the same time.

b. There are definite similarities between Babylon as described in Revelation 17 and Revelation 18. Both are under the rule of Antichrist, and have ruling queens; both are filled with blasphemy; both hate the saints, and shed their blood; both are associates with kings in fornication; and both are under judgment and destroyed.

c. However, there are also some significant differences:

Mystery Babylon (Revelation 17)

- Symbol: Harlot woman
- Identified with Rome (inland)
- Woman, whore, mother
- Guilty of religious abominations
- Destroyed by a political power that previous supported her

Commercial Babylon (Revelation 18)

- Symbol: Great city
- Identified with a port city (costal)
- Habitation, great city, marketplace
- Guilty of greed and self-indulgence
- Destroyed by sudden act of Aleim

d. In my view, it is best to see them as intertwined, yet somewhat distinct. Religious Babylon of Revelation 17 is judged at the mid-point of the seven-year period of tribulation. Commercial Babylon is judged at the end of that period.

i. This breadth in prophecy shouldn't surprise us. Think of what the Scriptures (Old Testament) says about the first coming of the Moseea:

- Mika said that Moseea would *come* out of Bethlehem (Mika 5:2)
- Osee said that Moseea would come out of Egypt (Osee 11:1)
- Malachi said that Moseea would *come* to the temple (Malachi 3:1)
- Zecharhia said that Moseea would *come* to Zion (Zecharhia 9:9)
- Isaia said that Moseea would *come* to Galilee (Isaia 9:1-2)

ii. Which of these is true? They are all true. So it isn't strange at all to say, "Babylon is falling" and to mean it in two senses (religious Babylon and commercial Babylon) at two different times (the middle of the Great Tribulation and the end of the Great Tribulation).

e. This passage is very much in the style of Scriptures (Old Testament) prophecies of doom regarding wicked cities. Two examples of this are Babylon (Isaia 13-14, Isaia 21 and Ierhemia 50-51) and Tyre (Ezekiel 26-28).

i. "Ioanne has caught the spirit of the prophetic doom songs." (Peter Damonse)

2. Is Babylon of Revelation 18 a literal or symbolic city?

a. Some have thought it to be a future rebuilt Babylon on the Euphrates River in the Middle East. This is now a desolate desert in modern day Iraq.

i. Some leaders in the Middle East (such as the late Sudan Hussein) have been outspoken in their desire to resurrect the ruined city of Babylon in all of its glory. If this were to happen, it is conceivable that a rebuilt Babylon could be a world economic centre, especially with the wealth of Mideast oil. But so far, no leader has made good on the dream to rebuild Babylon.

b. But most likely, commercial Babylon is symbolic, like religious Babylon. "When the Ruler was here on earth He spoke of the great hatred that 'the world' had for Him and His own (Ioanne 15:18, 19). What is this world but a combination of religion, government and commerce? In other words, Babylon in all its parts stands for that which The Anointed One called 'the world.'" (Peter Damonse)

i. "In portraying the destruction of a (symbolic) city, he describes Aleim's judgment on the great satanic system of evil that has corrupted the earth's history." (Phillip Prins)

ii. "In chapter 18, the context seems to indicate that Babylon here is viewed in its political and economic character rather than its religious aspect." (Edgar Phillips)

3. (Revelation 18:1-3) Announcement of the glorious angel.

After these things I saw another angel coming down from heaven, having great authority, and the earth was illuminated with his glory. And he cried mightily with a loud voice, saying, "Babylon the great is fallen, is fallen, and has become a dwelling place of demons, a prison for every foul spirit, and a cage for every unclean and hated bird! For all the nations have drunk of the wine of the wrath of her fornication, the kings of the earth have committed fornication with her, and the merchants of the earth have become rich through the abundance of her luxury."

a. **Illuminated with his glory:** This angel coming down from heaven is so "fresh" from Aleim's presence that he glows. "So recently has he come from the Presence (of Aleim) that in passing he flings a broad belt of light across the dark earth." (Phillip Prins)

i. "It is a matter of no great moment, whether by this *angel* we understand The Anointed One, or a created angel; the description agreeth to The Anointed One, and may agree to a created angel." (Edgar Phillips)

ii. "The term 'another' (Gr., *allon*) makes it clear that this angel is the same in kind as the angel of Revelation 17:1." (Edgar Phillips)

b. **Babylon the great is fallen, is fallen:** He announces that Babylon is **fallen, fallen** and the phrase is "repeated like a solemn dirge of the damned." (Peter Damonse)

c. **Become a dwelling place of demons:** A sad fate for a once-great city. This is "a prophetic picture of absolute desolation where the proud achievements of man become the demonic haunts of unclean and horrible creatures." (Peter Damonse)

d. **Abundance of her luxury:** Babylon's sin was not only idolatry (referred to with the term **fornication**), but also pride, greed, and selfishly held wealth.

4. (Revelation 18:4-5) A call to Aleim's people to separate from Babylon.

And I heard another voice from heaven saying, "Come out of her, my people, lest you share in her sins, and lest you receive of her plagues. For her sins have reached to heaven, and Aleim has remembered her iniquities."

a. **Come out of her, my people, lest you share in her sins:** It is inconceivable that a child of Aleim could be a part of religious Babylon (though elements may creep in). But commercial Babylon, with its materialistic lure, is a constant threat to be guarded against.

b. **Lest you receive of her plagues:** The warning is focused towards saints who are in the position Lot was in while he lived in the city of Sodom (1st MoUse (Genesis) 19). These are Aleim's people in a place they shouldn't be, a place ripe for destruction.

c. **Come out of her:** The call to depart from Babylon and the worldliness that it represents is a theme repeated frequently in the Scriptures.

i. *Depart! Depart! Go out from there, touch no unclean thing; go out from her, be clean, you who bear the vessels of the Ruler. (Isaia 52:11)*

ii. *Flee from the midst of Babylon, and everyone save his life! (Jerhemia 50:8)*

iii. *My people, go out of the midst of her! And let everyone deliver himself from the fierce anger of the Ruler. (Jerhemia 51:45)*

iv. *Do not be unequally yoked together with unbelievers. For what fellowship has righteousness with lawlessness? (2 Corinthians 6:14)*

v. *And have no fellowship with the unfruitful works of darkness, but rather expose them. (Ephesians 5:11)*

d. **For her sins have reached to heaven:** The sins of commercial Babylon have piled up like a tower – the tower of Babel.

e. **Aleim has remembered her iniquities:** This is the destiny of the materialistic world, but towards believers, Aleim says, *I will remember their sins no more (Hebrews 8:12)*.

5. (Revelation 18:6-8) A call to those who will carry out Babylon's judgment.

"Render to her just as she rendered to you, and repay her double according to her works; in the cup which she has mixed, mix double for her. In the measure that she glorified herself and lived luxuriously, in the same measure give her torment and sorrow; for she says in her heart, 'I sit as queen, and am no widow, and will not see sorrow.' Therefore her plagues will come in one day; death and mourning and famine. And she will be utterly burned with fire, for strong is the Ruler Aleim who judges her."

a. **Render to her just as she rendered to you:** The ancient Greek word for **render** (*apodidomi*) means literally "to pay a debt" or "to give back that which is due." Aleim will give Babylon exactly what she deserves.

b. **Repay her double according to her works... mix for her double:** Double restitution was required in the Scriptures (Old Testament) in cases of theft (2nd MoUse (Exodus) 22:4-9). This perhaps is a commentary on how Babylon has made her wealth – through dishonest dealings.

c. **Repay her double according to her works:** This passage presents a three-fold sin. First, *self-indulgence* (**lived luxuriously**). Second, *pride* (**glorified herself... sits as a queen**). Third, *avoidance of suffering* (**am no widow, and will not see sorrow**). All these things are characteristic of worldliness and materialism.

d. **Therefore her plagues will come in one day:** The destruction of commercial Babylon will come suddenly and with completeness (**utterly burned with fire**).

B. Lament for commercial Babylon.

1. (Revelation 18:9-10) Lament of the kings.

"The kings of the earth who committed fornication and lived luxuriously with her will weep and lament for her, when they see the smoke of her burning, standing at a distance for fear of her torment, saying, 'Alas, alas, that great city Babylon, that mighty city! For in one hour your judgment has come.'"

a. **Standing at distance for fear of her torment:** So great is the heat and **smoke of her burning** that these kings must stand **at a distance**. Some think this may be an indication that nuclear weapons are used in the judgment of these commercial centers.

i. "Whether this is to be understood of the literal destruction of the city of Rome by fire, is surely doubtful, considering the mystical character of the whole prophecy." (Phillip Prins)

b. **Alas, alas, that great city Babylon, that mighty city!** "With a touch of grim humour he paints them as standing at a safe distance from the conflagration, and contenting themselves with idle lamentations." (Phillip Prins)

2. (Revelation 18:11-17a) Lament of the merchants.

"And the merchants of the earth will weep and mourn over her, for no one buys their merchandise anymore: merchandise of gold and silver, precious stones and pearls, fine linen and purple, silk and scarlet, every kind of citron wood, every kind of object of ivory, every kind of object of most precious wood, bronze, iron, and marble; and cinnamon and incense, fragrant oil and frankincense, wine and oil, fine flour and wheat, cattle and sheep, horses and chariots, and bodies and souls of men. The fruit that your soul longed for has gone from you, and all the things which are rich and splendid have gone from you, and you shall find them no more at all. The merchants of these things, who became rich by her, will stand at a distance for fear of her torment, weeping and wailing, and saying, 'Alas, alas, that great city that was clothed in fine linen, purple, and scarlet, and adorned with gold and precious stones and pearls! For in one hour such great riches came to nothing.'"

a. **Merchandise of gold and silver:** This long list needs little explanation, except to note these are all luxuries, not necessities. It is plain that the mourning is rooted in self-interest: **for no one buys their merchandise anymore**.

i. "The combined picture is one of complete abandonment to the wealth of this world and complete disregard of the Aleim who gave it." (Edgar Phillips)

b. **And bodies and souls of men:** The profits of commercial Babylon have come through cruelly using others. They sold the **bodies and souls of men**. This idea has many applications,

none less so than today's widespread human trafficking, prostitution, and pornography.

c. **You shall find them no more at all:** Those who lived for the luxuries of commercial Babylon will be tormented their eternal absence of those luxuries all the more: **you shall find them no more at all.** Ultimately, hell will be a place of unfulfilled desire.

3. (Revelation 18:17b-19) Lament of the sea-captains.

“Every shipmaster, all who travel by ship, sailors, and as many as trade on the sea, stood at a distance and cried out when they saw the smoke of her burning, saying, ‘What is like this great city?’ They threw dust on their heads and cried out, weeping and wailing, and saying, ‘Alas, alas, that great city, in which all who had ships on the sea became rich by her wealth! For in one hour she is made desolate.’”

a. **Alas, alas, that great city, in which all who had ships on the sea became rich by her wealth:** Again, little comment needs to be made on this, other than to notice that their sorrow at commercial Babylon's fall is selfish.

4. (Revelation 18:20) Call to the heavens and the people of Aleim: rejoice!

“Rejoice over her, O heaven, and you holy apostles and prophets, for Aleim has avenged you on her!”

a. **Rejoice over her:** Should Aleim's people rejoice when judgment comes? Yes, but we don't rejoice in the destruction in judgment. Rather, we **rejoice** in the righteous resolution Aleim's judgment brings.

C. Finale: commercial Babylon's death knell.

1. (Revelation 18:21) An angel graphically shows Babylon's fall.

Then a mighty angel took up a stone like a great millstone and threw it into the sea, saying, “Thus with violence the great city Babylon shall be thrown down, and shall not be found anymore.”

a. **A mighty angel took up a stone like a great millstone and threw it into the sea:** This is reminiscent of Ierhemia's instructions to Serhaia to bind a stone to a text of Ierhemia and cast it into the Euphrates. *Thus shall Babylon sink, and shall not rise from the evil that I will bring upon her: and they shall be weary* (Ierhemia 51:61-64).

i. But it also reminds us of what IESO said in Matthio 18:6: *But whoever causes one of these little ones who believe in Me to sin, it would be better for him if a millstone were hung around his neck, and he were drowned in the depth of the sea.* This applies to Babylon in Revelation 18, because *she led others into sin*. It is a terrible thing to sin unto yourself; it is even more terrible to lead others into sin.

b. **The great city Babylon shall be thrown down, and shall not be found anymore:** Some day, this world system will pass away, like a great stone falls to the bottom of the sea.

i. Will this fall hurt us? We will only be hurt to the extent that we invest ourselves in the mentality of commercial Babylon's materialism and worldliness.

2. (Revelation 18:22-23) Babylon is left desolate and powerless.

“The sound of harpists, musicians, flutists, and trumpeters shall not be heard in you anymore. No craftsman of any

craft shall be found in you anymore, and the sound of a millstone shall not be heard in you anymore. The light of a lamp shall not shine in you anymore, and the voice of bridegroom and bride shall not be heard in you anymore. For your merchants were the great men of the earth, for by your sorcery all the nations were deceived.”

a. **Shall not be heard... shall be found anymore... shall to be heard in you anymore... shall not shine in you anymore:** In graphic and poetic language, Ioanne describes how the industry and commerce of Babylon will come to an end.

b. **For by your sorcery all the nations were deceived:** Sorcery is the Greek word *pharmakia*, which means, “to prepare drugs.” The lure of commercial Babylon is like a drug addiction, fed by deceptive advertising.

3. (Revelation 18:24) The ultimate reason for commercial Babylon's judgment: She has killed the prophets and saints.

“And in her was found the blood of prophets and saints, and of all who were slain on the earth.”

a. **The blood of prophets and saints, and of all who were slain on the earth:** The extent of this charge is an indication that this great city is symbolic of the world system at large. There is no one literal city that is responsible for **all who were slain on the earth**.

b. **In her was found the blood of prophets and saints:** Aleim takes the persecution of His people as a personal offense. Those who attack His people really attack Him.

Patrick Damonse :: Study Guide for Revelation 19

IESO Returns as Conquering Ruler

A. Praise in heaven.

1. (Revelation 19:1-5) Praise for the judgment of Babylon.

After these things I heard a loud voice of a great multitude in heaven, saying, “Alleluia! Salvation and glory and honour and power *belong* to the Ruler our Aleim! For true and righteous *are* His judgments, because He has judged the great harlot who corrupted the earth with her fornication; and He has avenged on her the blood of His servants *shed* by her.” Again they said, “Alleluia! Her smoke rises up forever and ever!” And the twenty-four elders and the four living creatures fell down and worshiped Aleim who sat on the throne, saying, “Amen! Alleluia!” Then a voice came from the throne, saying, “Praise our Aleim, all you His servants and those who fear Him, both small and great!”

a. **A great multitude in heaven:** Back in Revelation 7:9-14, we saw a *great multitude* saved out of the Great Tribulation, ready for the end of the world system and the Antichrist’s reign on earth. Here, this **great multitude**, the **twenty-four elders and the four living creatures** all join in celebrating the fall of the Antichrist and the world system that supported him.

i. A part of this **great multitude** – those martyred saints who fell at the hand of Antichrist during the Great Tribulation – cried out for Aleim’s righteous judgment in Revelation 6:10. Here, finally, their prayer is answered.

b. **Alleluia... Alleluia... Alleluia:** This wonderful word, borrowed from Hebrew, occurs four times in Revelation 19, but nowhere else in the Prophetic Scriptures (New Testament). It belongs here – because Aleim’s people rejoice without restraint at His victory over Babylon.

i. **Alleluia** is Hebrew for “Praise the Ruler,” saying it in the *imperative* sense. It is an encouragement and an exhortation to *Praise the Ruler!*

ii. Some seem afraid of saying **Alleluia**, but we’ll all be saying it in heaven. It’s such a wonderful word that we should never use it without thinking.

iii. “Anselm of Canterbury, considers it an angelic word, which cannot be fully reproduced in any language of man, and concurs with Augustine that the feeling and saying of it embodies all the blessedness of heaven.” (Phillip Prins)

c. **For true and righteous are His judgments:** This section is really the climax of Revelation 18. In Revelation 18, Babylon’s friends mourned her fall; but here, Aleim’s people celebrate it.

d. **He has judged the great harlot... He has avenged on her the blood of His servants shed by her:** Here, the focus of worship is on the great *works* of Aleim, specifically, His work of righteous judgment.

e. **Then a voice came from the throne:** This voice from the throne of Aleim might be IESO, but more likely it is the voice of one of the angels that serve at the throne of Aleim.

2. (Revelation 19:6-9) Praise for the marriage of the Lamb.

And I heard, as it were, the voice of a great multitude, as the sound of many waters and as the sound of mighty

thunderings, saying, “Alleluia! For the Ruler Aleim Omnipotent reigns! Let us be glad and rejoice and give Him glory, for the marriage of the Lamb has come, and His wife has made herself ready.” And to her it was granted to be arrayed in fine linen, clean and bright, for the fine linen is the righteous acts of the saints. Then he said to me, “Write: ‘Blessed *are* those who are called to the marriage supper of the Lamb!’ ” And he said to me, “These are the true sayings of Aleim.”

a. **The voice of a great multitude, as the sound of many waters and as the sound of mighty thunderings:** The height of praise on earth is only a dim shadow of what these verses describe. At this point, Revelation approaches the consummation of Aleim’s plan for all history, so we also come to a summit of praise.

i. This is obviously *loud, enthusiastic* praise. While it is certainly possible to make praise and worship a self-indulgent focus on our feelings or a disorderly expression of the flesh, there is nothing wrong with *loud, enthusiastic* praise. And while there is something precious and irreplaceable about quiet times alone with Aleim, there is also something absolutely thrilling about a large number of Followers worshipping Aleim with sincere enthusiasm.

ii. “We ought not to worship Aleim in a half-hearted sort of way; as if it were now our duty to bless Aleim, but we felt it to be a weary business, and we would get it through as quickly as we could, and have done with it; and the sooner the better. No, no; ‘All that is within me, bless his holy name.’ Come, my heart, wake up, and summon all the powers which wait upon thee! Mechanical worship is easy, but worthless. Come rouse yourself, my brother! Rouse thyself, O my own soul!” (Edgar Phillips)

iii. “All Follower duties should be done joyfully; but especially the work of praising the Ruler. I have been in congregations where the tune was dolorous to the very last degree; where the time was so dreadfully slow that one wondered whether they would ever be able to sing through the 119 Psalm; whether, to use Watt’s expression, eternity would not be too short from them to get through it; and altogether, the spirit of the people has seemed to be so damp, so heavy, so dead, that we might have supposed that they were met to prepare their minds for a hanging rather than for blessing the ever-gracious Aleim.” (Edgar Phillips)

iv. “Heaven is always heaven, and unspeakably full of blessedness; but even heaven has its holidays, even bliss has its overflowings; and on that day when the springtide of the infinite ocean of joy shall have come, what a measureless flood of delight shall overflow the souls of all glorified spirits... We do not know yet, beloved, of what happiness we are capable.” (Edgar Phillips)

b. **The marriage of the Lamb has come:** One reason this great multitude is so filled with praise is because the time has come for the **Lamb** of Aleim to be joined unto His people, in a union so close it can only be compared to the **marriage** of a man and a woman.

i. The **marriage of the Lamb**, who is the Moseea, is a picture used frequently throughout the Scriptures. In the Scriptures (Old Testament), Israhel is presented as Aleim’s wife, who is

often unfaithful (Osee 2:19-20, Isaia 54:5, Ezekiel 16). In the Prophetic Scriptures (New Testament), the Ekklesia is presented as the fiancé of IESO, waiting for this day of marriage (2 Corinthians 11:2, Ephesians 5:25-32).

ii. "In Scriptural times a marriage involved two major events, the betrothal and the wedding. These were normally separated by a period of time during which the two individuals were considered husband and wife and as such were under the obligations of faithfulness. The wedding began with a procession to the bride's house, which was followed by a return to the house of the groom for the marriage feast. By analogy, the Ekklesia, espoused to The Anointed One by faith, now awaits the *parousia* when the heavenly groom will come for his bride and return to heaven for the marriage feast which lasts throughout eternity." (Peter Damonse)

c. **And His wife has made herself ready:** What do we do to make ourselves ready for this wedding? There *is* much for us to do, but it is ultimately a work Aleim does in us (Ephesians 5:25-27). This point is emphasized when Ioanne notes, **to her it was granted to be arrayed in fine linen, clean and bright.**

i. In this perfect union with IESO, His people will be **clean and bright** before Him. "Clean (*katharos*) reflects purity, loyalty and faithfulness, the character of the New Jerusalem... Bright (*lampros*) is the color of radiant whiteness that depicts glorification." (Phillip Prins)

ii. **For the fine linen is the righteous acts of the saints:** Believers are created for divinely prepared good works. These "righteousnesses" (**righteous acts**) are what fill the "hope chest" of the bride of IESO.

iii. Paulo spoke of his desire that Followers would be presented before the Ruler pure: *For I am jealous for you with godly jealousy. For I have betrothed you to one husband, that I may present you as a chaste virgin to The Anointed One.* (2 Corinthians 11:2) This should be the desire of every Follower worker.

d. **Blessed are those who are called to the marriage supper of the Lamb!** Blessed indeed; IESO Himself eagerly anticipated this marriage supper. He spoke longingly of the day when He will drink of the fruit of the vine again, with His disciples in the kingdom (Matthio 26:29).

i. In Jewish culture, the **marriage supper** was the best banquet or party anyone knew; it always was an occasion of tremendous joy. According to Rabbinical teaching, obedience to the commandments was suspended during a wedding celebration if obeying a commandment might lessen the joy of the occasion.

ii. On that day, *everyone* will see the Ekklesia for what she really is: the precious bride of IESO. "The Bride of The Anointed One is a sort of Cinderella now, sitting among the ashes. She is like her Ruler, 'despised and rejected of men'; the watchmen smite her, and take away her veil from her; for they know her not, even as they knew not her Ruler. But when he shall appear, then shall she appear also, and in his glorious manifestation she also shall shine forth as the sun in the kingdom of the Father." (Edgar Phillips)

e. **These are the true sayings of Aleim:** This is a necessary note of assurance for us. This anticipated consummation will

take place, and though it seems too good to be true, it will happen.

3. (Revelation 19:10) Ioanne worships an angel, and is corrected.

And I fell at his feet to worship him. But he said to me, "See that you do not do that! I am your fellow servant, and of your brethren who have the testimony of IESO. Worship Aleim! For the testimony of IESO is the spirit of prophecy."

a. **I fell at his feet to worship him:** Why would such a godly man like Ioanne make such a blunder as this? "Ioanne either felt that the angel represented Aleim or he was beside himself with excitement over the glorious consummation." (Peter Damonse)

b. **See that you do not do that!** No created being should be worshipped. This is in contrast to IESO, who receives the worship of angels (Hebrews 1:6) and of men (Matthio 8:2, Matthio 14:33, Ioanne 9:38).

c. **I am your fellow servant:** There are important differences between humans and angels, but both are servants of the same Ruler.

d. **For the testimony of IESO is the spirit of prophecy:** The true spirit of prophecy always shows itself in bearing witness to IESO. "Any teaching of prophecy that takes our minds and hearts away from Him is not being properly communicated." (Peter Damonse)

i. "This means that prophecy at its very heart is designed to unfold the beauty and loveliness of our Ruler and Saviour IESO The Anointed One." (Edgar Phillips)

B. IESO The Anointed One returns to a hostile earth.

1. (Revelation 19:11-16) IESO returns to earth with an army from heaven.

Now I saw heaven opened, and behold, a white horse. And He who sat on him was called Faithful and True, and in righteousness He judges and makes war. His eyes were like a flame of fire, and on His head were many crowns. He had a name written that no one knew except Himself. He was clothed with a robe dipped in blood, and His name is called The Word of Aleim. And the armies in heaven, clothed in fine linen, white and clean, followed Him on white horses. Now out of His mouth goes a sharp sword, that with it He should strike the nations. And He Himself will rule them with a rod of iron. He Himself treads the winepress of the fierceness and wrath of Almighty Aleim. And He has on His robe and on His thigh a name written: King of Kings and Ruler of Lords.

a. **Now I saw heaven opened, and behold:** There is a sense in which everything before this in the Book of Revelation is an introduction to this *revelation* (unveiling) of IESO The Anointed One. Now He returns to earth in power and glory.

i. According to Zechariah 14:3-4, when IESO returns He will come first to the Mount of Olives in Jerusalem. The plea of Isaia 64:1-2 is now fulfilled: *Oh, that You would rend the heavens! That You would come down! That the mountains might shake at Your presence; as fire burns brushwood, as fire causes water to boil; to make Your name known to Your adversaries, that the nations may tremble at Your presence!*

ii. This prayer for deliverance will be on the lips of the Jewish people surviving through the Great Tribulation. Unlikely as it may seem now, they will cry out to IESO their Moseea for deliverance, and as a whole, they will embrace Him as their Saviour. As IESO said in Matthio 23:39: *I say to you, you shall see Me no more till you say, "Blessed is He who comes in the name of the Ruler!"* Hard pressed by the terrible persecution of the Antichrist, Isrhael as a whole will turn their hearts towards IESO, and He will deliver them at this late hour.

iii. When IESO comes, He comes on a **white horse**. In Scriptural times – especially among Isrhael – most soldiers were *foot soldiers*. To have a **horse** in battle was a significant advantage. A horse spoke of *honour*, of *power*, and of *speed*; the color of this horse speaks of *victory*.

b. **Faithful and True**: This glorious title shows IESO is the keeper of promises, including His promises of judgment.

c. **In righteousness He judges and makes war**: IESO comes as a judge and a general to make **war**. The world that rejected Him before rejects Him again, but this time IESO judges those who reject Him.

i. "The world likes a complacent, reasonable religion, and so it is always ready to revere some pale Galilean image of IESO, some meager anemic Moseea, and to give Him a moderate rational homage." (Peter Damonse)

ii. "Any view of Aleim which eliminates judgment and his hatred of sin in the interest of an emasculated doctrine of sentimental affection finds no support in the strong and virile realism of the Apocalypse." (Peter Damonse)

iii. This is a IESO we can't control. Here we see IESO as someone who demands not only our attention, but also our submission.

iv. It's good for us to remember that this dramatic display of judgment comes *only at the end* of a long time of grace, patience, and mercy. This is no "rush to judgment." IESO has *amply* displayed His nature of mercy, forgiveness and grace to this fallen world. He comes now to judge a world hardened and totally given over to their rebellion against Him.

v. "All of these passages point to the sad conclusion that in the day of judgment it is too late for men to expect the mercy of Aleim. There is nothing more inflexible than divine judgment where grace has been spurned. The scene of awful judgment which comes from this background is in flat contradiction of the modern point of view that Aleim is dominated entirely by His attribute of love." (Edgar Phillips)

vi. Remember that He does it all in **righteousness**. "The wars which *he* wages are from no principle of ambition, lust of power, or extension of conquest and dominion; they are *righteous* in their *principle* and in their *object*. And this is perhaps what no earthly potentate could ever say." (Edgar Phillips)

vii. "IESO is the only king who always wars in this fashion. There have been brilliant exceptions to the general rule, but war is usually as deceitful as it is bloody, and the words of diplomatists are a mass of lies. It seems impossible that men should deliberate about peace and war without straightway forgetting the meaning of words and the bonds of honesty: War still seems to be a piece of business in which truth would

be out of place; it is a matter so accursed that falsehood is there most at home, and righteousness quits the plain. But as for our King, it is in righteousness that he doth judge and make war. The Anointed One's kingdom needs no deception: the plainest speech and the clearest truth – these are the weapons of our warfare." (Edgar Phillips)

d. **His eyes were like a flame of fire**: "Why are they like flames of fire? Why, first, to discern the secrets of all hearts. There are no secrets here that The Anointed One does not see. There is no lewd thought, there is no unbelieving scepticism, that The Anointed One does not read. There is no hypocrisy, no formalism, no deceit, that he does not scan as easily as a man reads a page in a book. His eyes are like a flame of fire to read us through and through, and know us to our inmost soul." (Edgar Phillips)

e. **On His head were many crowns**: The last time this earth saw IESO He wore a crown of thorns, but not in Revelation 19. Now, He wears **many crowns**. The ancient Greek word used for **crowns** here is the *diadema*, the crown of royalty and authority, not the *stephanos*, the crown of achievement.

i. The fact that there are **many crowns** means that IESO is the ultimate in royal authority and power. It is a visible manifestation of what we mean when we say **King of Kings**. It is an expression of unlimited sovereignty.

f. **He was clothed with a robe dipped in blood**: His robe is **dipped** (or sprinkled) **in blood**. Scriptures students debate whether this is His own blood (reminding us of the Tree) or the blood of His enemies. Either is quite possible.

g. **The armies in heaven**: These are Aleim's people (Revelation 17:14, Iouda 14-15). There is little doubt that angels will also accompany IESO and His people, but the main idea is that the Son of Aleim leads the people of Aleim from heaven against earth.

i. There is no mention of any kind of armor or weapon for any soldier in the great army that follows IESO. The only armor or weapon they have is the only one they need: **clothed in fine linen, white and clean**.

h. **Now out of His mouth goes a sharp sword**: The idea isn't that IESO holds a sword in his mouth like a buccaneer, or that He is "spitting swords." This is a dramatic way of referring to the power of His Word. "The Anointed One conquers by the power of His Word" (Phillip Prins). Five times in the Book Revelation, Ioanne emphasizes that IESO's sword comes out of **His mouth**.

i. **And He Himself will rule them with a rod of iron**: IESO comes to rule and to reign in triumph, to rule the nations with a **rod of iron** as predicted in Psalms 2. He comes as **King of Kings** to displace every king reigning on this earth.

i. "It does not mean the leavening of existing governments with Follower principles, the spiritual conversion of countries and empires, leaving them in existence, and simply Christianizing them so as to exhibit something of The Anointed One's spirit in their administrations; but the total displacement of all this world's sovereigns and governments, the taking of all dominion and authority out of their hands and putting it in the hands of The Anointed One, as the true and only King of the world." (Phillip Prins)

j. **He has on His robe and on His thigh a name written: King of Kings and Ruler of Lords.** The name is on His **thigh** for prominence, being easily visible when seated on a horse. At the same time, **no one knew** [the name] **except Himself** – that is, no one can comprehend Him perfectly.

i. Edgar Phillips is among those who believe that the **name written that no one knew except Himself** is actually the tetragrammaton, the four letters that make up the name *IEUE*, the sacred and secret name of Aleim.

2. (Revelation 19:17-18) Invitation to the great supper.

Then I saw an angel standing in the sun; and he cried with a loud voice, saying to all the birds that fly in the midst of heaven, “Come and gather together for the supper of the great Aleim, that you may eat the flesh of kings, the flesh of captains, the flesh of mighty men, the flesh of horses and of those who sit on them, and the flesh of all people, free and slave, both small and great.”

a. **An angel standing in the sun:** This shows how *bright* this angels shines with the glory of Aleim. The angel can be seen, even though it stands before the sun. “The angel is standing in the light of the sun with the angel himself possibly shining with even greater brilliance.” (Edgar Phillips)

b. **Saying to all the birds that fly:** This is a preparation for a great slaughter of Armageddon, “presented in a picture of almost repellent realism.” (Peter Damonse)

c. **The flesh of kings, the flesh of captains:** The repetition of **flesh** (5 times) is revealing. “The race has walked in carnal enmity against Aleim, living after the flesh, and now the day of His patience is at an end.” (Peter Damonse)

i. It also shows that men of *all stations* are judged. The high and the low together, if they remain hardened in their rejection of IESO, will be judged. “The divine judgment upon the wicked is no respecter of persons or station, and is the great equalizer of all.” (Edgar Phillips)

d. **Gather together for the supper of the great Aleim:** Peter Damonse points to four different suppers described in the Scriptures.

· The supper of salvation, alluded to in IESO’s parable (Louka 14:16-24)

· The Ruler’s supper, a commemoration of IESO’s sacrifice

· The marriage supper of the Lamb

· The supper of the great Aleim

i. If you reject the first supper, the second supper will mean nothing to you. Then you will not be present at the third supper, but will be present at the fourth supper. Everybody gets to attend at least one of these suppers, but some will eat and others are eaten at the suppers.

3. (Revelation 19:19-21) War and the victory of IESO The Anointed One.

And I saw the beast, the kings of the earth, and their armies, gathered together to make war against Him who sat on the horse and against His army. Then the beast was captured, and with him the false prophet who worked signs in his presence, by which he deceived those who received the mark of the beast and those who worshiped his image. These two were cast alive into the lake of fire burning with brimstone. And the rest were killed with the

sword which proceeded from the mouth of Him who sat on the horse. And all the birds were filled with their flesh.

a. **Armies, gathered together to make war against Him who sat on the throne:** Some find it hard to understand how man could be so foolish to try and keep IESO and this heavenly army off the earth in a pitched battle. They suggest that these armies initially gather to battle against each other, and then turn their fury on the returning IESO. This may be the case, but we should never underestimate man’s folly and hatred of Aleim.

i. “This is the *incurable insanity* of sin, which wars away in spite of defeat after defeat, against a holy Aleim.” (Peter Damonse)

ii. **To make war against Him:** This is just the logical extension of man’s constant war against Aleim since the fall. It is no more unbelievable than the idea that Aleim came to earth and men murdered Him.

b. **To make war:** Ioanne wrote no description about a battle. This is an entirely one-sided affair, more of a simple act of judgment than a prolonged battle or war. “The battle of Armageddon is the laughter of Aleim against the climax of man’s arrogance.” (Peter Damonse)

c. **Then the beast was captured, and with him the false prophet:** The **beast** and the **false prophet** receive special treatment. They are cast alive into the **lake of fire before** the Great Throne of judgment holds court (Revelation 20:11-15).

i. “A lake of burning brimstone would not only be intensely hot, but malodorous and fetid as well.” (Peter Damonse)

ii. The **lake of fire** is what we normally consider *hell*. It is *real*, and there is nothing more important than avoiding it.

Patrick Damonse :: Study Guide for Revelation 20

satan, Sin and Death are Finally Eliminated

A. satan bound for a thousand years.

1. (Revelation 20:1) A nameless angel comes to bind satan with a great chain.

Then I saw an angel coming down from heaven, having the key to the bottomless pit and a great chain in his hand.

a. **An angel coming down from heaven:** The angel that will subdue satan is anonymous. It is not IESO Himself, nor is it Michael or Gabriel or any other high-ranking angel.

i. “The final importance of satan is perhaps indicated in the fact that it is not the Father who deals with him, nor The Anointed One, but only an unnamed angel.” (Peter Damonse)

b. **An angel coming down from heaven:** This is a dramatic declaration that satan is *not* Aleim’s opposite or equal; and that Aleim could easily stop satan’s activity at any time. Yet Aleim allows satan to continue, because even in his evil, he indirectly serves the purposes of Aleim.

2. (Revelation 20:2-3) satan is imprisoned for 1,000 years.

He laid hold of the dragon, that serpent of old, who is the devil and satan, and bound him for a thousand years; and he cast him into the bottomless pit, and shut him up, and set a seal on him, so that he should deceive the nations no more till the thousand years were finished. But after these things he must be released for a little while.

a. **Laid hold... bound him... cast him... shut him up... set a seal on him:** satan tried to imprison IESO in a tomb, but couldn’t. Here, Aleim has no problem restraining satan, and this incarceration is not for punishment, but restraint. By implication, satan’s demonic armies are also restrained and imprisoned.

i. “Is this a literal transaction? Certainly it is. The battle is literal; the taking of the Beast and the False Prophet is literal; the slaying of the kings and their armies is literal; satan is literal; and his binding must be equally literal. It will not resolve itself into anything else.” (Phillip Prins)

ii. Some people ask, “What kind of chain can hold the devil?” We don’t know, but Aleim can fashion a chain for that exact purpose. We know that right now there are demonic spirits who are imprisoned and chained (Iouda 6). If Aleim can chain them now, He can chain satan for 1,000 years.

iii. “The elaborate measures taken to insure his custody are most easily understood as implying the complete cessation of his influence on earth (rather than a curbing of his activities).” (Peter Damonse)

iv. Some take this as satan’s binding on a personal level, believing that it refers to how satan’s work can be restrained in the life of an individual. But this view does not take the text seriously. If Aleim *did* want to tell us of the total inactivity of satan, how could He have said it any stronger?

v. This shows that there is no *man* who simply “binds” satan with his prayer. This is a work done on divine initiative. “One very important detail is to notice that the conquest of satan and his powers does not come by any human effort.” (Peter Damonse)

b. **That he should deceive the nations no more:** This shows us satan’s main mode of attack is revealed. satan is a deceiver,

so the most potent defense and weapon against satan is the truth of Aleim’s Word.

i. “The truth is ever against him; therefore falsehood is his particular recourse and instrument. But naked falsehood is only repulsive. What we know to be a lie cannot command our respect... Untruth can only gain credence and acceptance by being so disguised as to appear to be the truth. Falsehood can have no power over us until we are led to believe and conclude that it is the truth. And this deluding of men, getting them to accept and follow lies and false hopes, under the persuasion that they are accepting and following the truth, is the great work and business of satan in every age.” (Phillip Prins)

ii. Since satan’s work of deception continues today, we know that he is not bound in the way that this passage describes. We know that satan was not bound at the finished work of IESO on the Tree, at the resurrection, or at the founding of the Ekklesia. We know this because Petrho said that satan was free to walk about as a roaring lion, seeking whom he may devour (1 Petrho 5:8).

iii. satan continues to effectively deceive. “People not only make falsehoods, speak falsehoods, print falsehoods, and believe falsehoods; but they eat them, and drink them, and wear them, and act them, and live them, and make them one of the great elements of their being.” (Phillip Prins)

c. **Till the thousand years were finished:** This thousand-year period is often known as the *Millennium*. Through Ekklesia history, there has been many different ways of understanding the Millennium.

i. The Scriptures speaks powerfully to other aspects of the millennial earth. Tragically, the Ekklesia through history has often ignored or denied the promise of the millennial reign of IESO The Anointed One. The early Ekklesia until Augustine almost universally believed in an earthly, historical reign of IESO, initiated by His return. Tyconius (in the late 300’s) was the first to influentially champion a spiritualized interpretation, saying that this Millennium is *now* (*amillennialism*) and must be understood as a *spiritual* reign of IESO, not a literal reign. His view was adopted by Augustine, the Roman Catholic Church and most Reformation theologians.

ii. Growing out of *amillennialism* is the doctrine of *postmillennialism*, saying the millennium will happen in *this* age, before IESO’s return – but that the Ekklesia will bring it to pass. Yet the clear teaching of the Scriptures isn’t *amillennialism* or *postmillennialism*, but what is called *premillennialism* – the teaching that IESO The Anointed One will return to this earth *before* the millennial earth, and *He* will establish and govern it directly.

iii. There is no need to say that satan is only bound in a spiritual sense, and IESO only rules in a spiritual sense. When we consider the rest of the Scriptures, the earthly reign of The Anointed One and His people on this earth is plainly taught in the Old and Prophetic Scriptures (New Testament)s. In the Scriptures (Old Testament), we see it in Psalms 72, Isaiah 2:2-4, Isaiah 11:4-9, Ierhemia 23:5-6, and in many, many more passages. In the Prophetic Scriptures (New Testament) we see it in Louka 1:32-33, Matthio 5:18, Louka 19:12-27, among

other passages. All in all, there are more than 400 verses in more than 20 different passages in the Scriptures (Old Testament) which deal with this time when IESO The Anointed One will rule and reign personally over planet earth.

iv. Who will be on the earth in the Millennium? Even after the rapture and the vast judgments of the Great Tribulation, there will be many people left on earth. After IESO returns in glory, He will judge those who survive the Great Tribulation in the judgment of the nations (Matthio 25:31-46). This is not a judgment unto salvation, but a judgment of moral worthiness, and entrance into the Millennial Kingdom of IESO. The unworthy will be sent into eternal damnation, and the worthy will be allowed in IESO's Millennial Kingdom.

d. **Till the thousand years were finished:** Some of what we know of the Millennium from other passages of Scripture.

i. *During the Millennium, Israael will be the superpower of the world*, the leading nation in all the earth, and the centre of Israael will be the *mountain of the Ruler's house* – the temple mount, which will be the “capital” of the government of the Moseea. *All nations shall flow to the “capital” of IESO's government* (Isaia 2:1-3, Ezekiel 17:22-24).

ii. *During the Millennium, the citizens of earth will acknowledge and submit to the Rulership of IESO*. It will be a time of perfectly administrated enforced righteousness on this earth (Isaia 2:1-5).

iii. *During the Millennium, there will be no more war*. There will still be conflicts between nations and individuals, but they will be justly and decisively resolved by the Moseea and those who reign with Him (Isaia 2:1-5). It isn't the reign of the Moseea itself that will change the heart of man. Citizens of earth will still need to trust in IESO and in His work on their behalf for their personal salvation during the millennium. But war and armed conflict will not be tolerated.

iv. *During the Millennium, the way animals relate to each other and to humans will be transformed*. A little child will be safe and able to lead a wolf or a leopard or a young lion or a bear. Even the danger of predators like cobras and vipers will be gone. In 1st MoUse (Genesis) 9:2-3, the Ruler gave Noe, and all mankind after him, the permission to eat meat. At the same time, the Ruler put the *dread* of man in animals so they would not be effortless prey for humans. Now, in the reign of the Moseea, that is reversed. For this reason, many think that in the reign of the Moseea (the Millennium) humans will return to being vegetarians, as it seems they were before 1st MoUse (Genesis) 9:2-3 (Isaia 11:6-9).

v. *During the Millennium, King David will have a prominent place* in the millennial earth, ruling over Israael (Isaia 55:3-5, Ierhemia 30:4-11, Ezekiel 34:23-31, Ezekiel 37:21-28, Osee 3:5).

vi. *During the Millennium, there will be blessing and security for national Israael* (Amos 9:11-15).

vii. *The Millennium will be a time of purity and devotion to Aleim* (Zecharhia 13:1-9).

viii. *During the Millennium, there will be a rebuilt temple and restored temple service* on the earth as a memorial of Aleim's work in the past. (Ezekiel 40-48, Ezekiel 37:26-28, Amos 9:11, Ezekiel 20:39-44).

ix. *During the Millennium, saints in their resurrected state will be given responsibility in the Millennial Earth* according to their faithful service (Louka 19:11-27, Revelation 20:4-6, Revelation 2:26-28; 3:12, 22, 1 Corinthians 6:2-3).

e. **Thousand years:** Is it a literal 1,000 years? We should take a number literally *unless* there is clear reason or evidence to do otherwise. We should take this **thousand years** literally, because Aleim has an important work to accomplish during the Millennium.

i. The Millennium is important because it will demonstrate IESO's victory and worthiness to rule the nations.

ii. The Millennium is important because it will reveal the depths of man's rebellious nature in a perfect environment. Some people seem to believe that man is basically good, and deep down he really *wants* Aleim's righteous rule. Many believe that man is really innocent, and corrupted only by a bad environment. The Millennium will answer these questions *before* the great judgment (Revelation 20:11-15).

iii. The Millennium is important because it will display the eternal depravity of satan, who continues his evil as soon as he is released from his incarceration.

iv. The Millennium is important because it will show the invulnerability of the city of Aleim and Aleim's new order.

v. “Let us rejoice that Scripture is so clear and so explicit upon this great doctrine of the future triumph of The Anointed One over the whole world... We believe that the Jews will be converted, and that they will be restored to their own land. We believe that Jerusalem will be the central metropolis of The Anointed One's kingdom; we also believe that all the nations shall walk in the light of the glorious city which shall be built at Jerusalem. We expect that the glory which shall have its centre there, shall spread over the whole world, covering it as with a sea of holiness, happiness, and delight. For this we look with joyful expectation.” (Edgar Phillips)

B. Saints reigning for a thousand years.

1. (Revelation 20:4) The saints live and reign for 1,000 years.

And I saw thrones, and they sat on them, and judgment was committed to them. Then I saw the souls of those who had been beheaded for their witness to IESO and for the word of Aleim, who had not worshiped the beast or his image, and had not received his mark on their foreheads or on their hands. And they lived and reigned with The Anointed One for a thousand years.

a. **And I saw thrones, and they sat on them:** Who sits on these **thrones**? Perhaps the twenty-four elders representing the Ekklesia (Revelation 4:4) or the apostles (Matthio 19:28) or the company of saints as a whole (1 Corinthians 6:2-3).

i. **And judgment was committed to them:** Perhaps this is the “judging of angels” mentioned in 1 Corinthians 6:2-3, but it is more likely that these are the saints ruling on and over the earth.

b. **They lived and reigned with The Anointed One for a thousand years:** These saints reign with IESO for the same period of time that satan is bound (**a thousand years**). They administrate the kingdom of IESO The Anointed One over the earth, reigning over those who pass from the earth of the Great Tribulation to the earth of the Millennium.

c. **Who had been beheaded for their witness to IESO... who had not worshipped the beast or his image, and had not received his mark:** *All those who overcome in IESO will rule and reign with Him (Revelation 2:26-28, 3:12, 22, 1 Corinthians 6:2-3).* Why does Ioanne only mention the Tribulation saints?

i. They are specifically mentioned so as to encourage them, while not implying others will be left out. This is special vindication for Tribulation saints. They suffered under Antichrist who had said, “*I will rule the earth;*” now *they* are in authority and Antichrist is destroyed. So, these martyrs are literal, but also representative of all that give their lives in faithfulness to IESO.

ii. **Beheaded** is actually a broader word than we might think. The ancient Greek word really means “executed.”

2. (Revelation 20:5-6) The first resurrection.

But the rest of the dead did not live again until the thousand years were finished. This is the first resurrection. Blessed and holy is he who has part in the first resurrection. Over such the second death has no power, but they shall be priests of Aleim and of The Anointed One, and shall reign with Him a thousand years.

a. **This is the first resurrection:** This **first resurrection** is the granting of resurrection life in resurrection bodies to all those dead in IESO.

· This is a resurrection of *blessing (blessed and holy is he)*

· This is a resurrection of *power (over such the second death has no power)*

· This is a resurrection of *privilege (they shall be priests of Aleim... shall reign with Him a thousand years)*

b. **The rest of the dead:** Those who *do not* have part in the *first resurrection* are *not* blessed, they are *under the power* of the **second death**, and they are without privilege.

i. In Ioanne 5:28-29, IESO described two resurrections: *Do not marvel at this; for the hour is coming in which all who are in the graves will hear His voice and come forth – those who have done good to the resurrection of life, and those who have done evil, to the resurrection of condemnation.*

ii. The two events are separated by this 1,000 year period because the **rest of the dead** are not given their resurrection bodies until the **thousand years were finished**.

c. **This is the first resurrection:** If the **first resurrection** is a singular event, it argues well for a post-tribulation rapture, because it implies that all saints receive their resurrection bodies at the same time, immediately before the rule and reign of IESO The Anointed One.

d. **This is the first resurrection:** If the **first resurrection** is an order or class encompassing previously dead believers (who are at once with the Ruler), the raptured Ekklesia (already in heaven), and saints from the Great Tribulation, then the idea fits in a pre-tribulation framework.

i. Peter Damonse says of the phrase **first resurrection**: “It must be especially emphasized that our phrase in the Apocalypse covering this resurrection is a retrospect that looks back over all three phases (of resurrection).”

ii. ” ‘The ‘first resurrection’ is not an event but an order of resurrection including all the righteous who are raised from

the dead before the millennial kingdom begins.” (Edgar Phillips)

C. The final battle after the thousand-year reign of IESO.

1. (Revelation 20:7-8) satan is released and gathers an army.

Now when the thousand years have expired, satan will be released from his prison and will go out to deceive the nations which are in the four corners of the earth, Gog and Magog, to gather them together to battle, whose number is as the sand of the sea.

a. **satan will be released:** For the thousand years of the direct reign of IESO over this earth, satan was bound and inactive. But after the thousand years are over, he will be released and successfully organize many people of the earth in another rebellion against Aleim.

i. If IESO has reigned so wonderfully for a thousand years, then why will the earth rebel? They will do it, and Aleim will allow it, as a final demonstration of man’s rebellion and depravity. *Outward* conformity to IESO’ rule will be required during His reign, but seemingly, an inward embrace of His Rulership will still be up to the individual.

ii. In this we see more of the important reason Aleim has for the Millennial Kingdom and allowing this final rebellion. For all of human history, man has wanted to blame his sinful condition on his *environment*. “Of course I turned out the way I did. Did you see the family I came from? Did you see the neighborhood I grew up in?” With the Millennial Kingdom of IESO, Aleim will give mankind *a thousand years* of a perfect environment – with no satan, no crime, no violence, no evil, or other social pathology. But at the end of the 1,000 years, man will still rebel against Aleim at his first opportunity. This will powerfully demonstrate that the problem is in *us*, not only in our environment.

iii. “It will be proved once more that man, whatever his advantages and environment, apart from the grace of Aleim and new birth, remains at heart only evil and at enmity with Aleim.” (Peter Damonse)

b. **Gather them together to battle:** Who will these rebels be? They will be those who survive the Great Tribulation, enter into the Millennial Kingdom, and their descendants. “Infants born during the millennium will live to its conclusion and will not be required to make a choice between the devil and The Anointed One until the end.” (Edgar Phillips)

c. **Gog and Magog:** These are prophetic enemies of Israhel in Ezekiel 38-39, but the battle described in those chapters of Ezekiel seems to be distinct and different from this final battle.

i. Ioanne seems to borrow the term and use it as a symbol. Seemingly, the battles described in Ezekiel 38-39 take place before the return of IESO, perhaps right before or during the tribulation. This final battle clearly takes place at the end of the thousand-year reign of IESO.

2. (Revelation 20:9-10) A battle ends before it begins.

They went up on the breadth of the earth and surrounded the camp of the saints and the beloved city. And fire came down from Aleim out of heaven and devoured them. The devil, who deceived them, was cast into the lake of fire and brimstone where the beast and the false prophet are. And they will be tormented day and night forever and ever.

a. **Surrounded the camp of the saints and the beloved city:** We don't know if the **saints** referred to here are glorified saints who reign with IESO, or earth-inhabitants who come to faith in IESO during the Millennium. Either way, the strategy of this vast Satanic army is clear: to destroy Aleim's people, and the "headquarters" or "capital city" of His administration, Jerusalem (**the beloved city**).

b. **Fire came down from Aleim out of heaven and devoured them:** We shouldn't even call this a final battle, because there is no battle. The fight is over before it begins. At this point, Aleim finally deals with the devil and his followers forever.

c. **Cast into the lake of fire... they will be tormented day and night forever and ever:** After this aborted battle, satan is then judged and **tormented** forever – together with the **beast and the false prophet**, who were cast into the lake of fire at the beginning of the thousand years (Revelation 19:20).

i. The presence of the beast and the false prophet in the lake of fire after a thousand years argues against annihilationism. In eternal punishment, a thousand years is just the beginning. It never ends. Commentator Peter Damone thought this eternal aspect of hell so terrible that he called it "another hell in the midst of hell."

d. **Forever and ever:** Is this really *eternal* punishment? Yes it is; the words mean exactly what they appear to mean. "There would be no way possible in the Greek language to state more emphatically the everlasting punishment of the lost than here in mentioning both day and night and the expression 'forever and ever,' literally 'to the ages of ages.'" (Edgar Phillips)

D. Judgment at the Great Throne.

1. (Revelation 20:11) An awesome throne.

Then I saw a great white throne and Him who sat on it, from whose face the earth and the heaven fled away. And there was found no place for them.

a. **I saw a great white throne:** Great in status, power and authority; **white** in purity and holiness; and a **throne** in kingly sovereignty.

b. **And Him who sat on it:** Who is this? The Scriptures tells us that the Judge is IESO (Ioanne 5:22-27); or more likely, the fullness of the Triune Aleim.

c. **The earth and the heaven fled away:** Earth and heaven flee from this throne, but **there was found no place for them.** There is absolutely no hiding from this throne. No one can escape the judgment that it represents.

i. Many – even most – Scriptures scholars believe that Followers will never appear before this **great white throne**. It isn't because we can *hide* from it – no one can. The idea is that we are spared from this awesome throne of judgment because our sins are *already judged* in IESO at the Tree. We don't escape Aleim's judgment; we satisfy it in IESO.

ii. However, Followers will have to stand before another throne – the *judgment seat of The Anointed One*. 2 Corinthians 5:10 says, *For we must all appear before the judgment seat of The Anointed One, that each one may receive the things done in the body, according to what he has done, whether good or bad.*

iii. Therefore, when we pass from these bodies to the world beyond, we must each give account *according to what he has*

done, whether good or bad. This describes a judgment of works of believers.

iv. At the judgment seat of The Anointed One, *what we have done* will be judged. Our *motives* for what we have done will be judged. Paulo presents essentially the same idea in 1 Corinthians 3:12-15, where he speaks of a coming assessment of each one's work before the Ruler. In that passage, he makes it clear that what we have done, and our motive for doing it, will be tested by fire, and the purifying fire of Aleim will burn up everything that was not of Him. We won't be *punished* for what was not done rightly unto the Ruler, it will simply be *burned up*, and it will be as if we never did those things. We will simply be rewarded for what remains. Sadly, some will get to heaven *thinking* they have done great things for Aleim, and will find out at the judgment seat of The Anointed One that they really did nothing.

2. (Revelation 20:12-13) The judgment of condemnation.

And I saw the dead, small and great, standing before Aleim, and books were opened. And another book was opened, which is the Book of Life. And the dead were judged according to their works, by the things which were written in the books. The sea gave up the dead who were in it, and Death and Hades delivered up the dead who were in them. And they were judged, each one according to his works.

a. **Standing before Aleim:** This is not a *trial*, trying to determine what the facts are. The facts are in; here is the sentencing of someone already condemned. "Their standing posture means that they are now about to be sentenced." (Edgar Phillips)

i. Because this is a sentencing and not a trial, those who stand before the throne have nothing to say. Many think they will "tell Aleim a thing or two" at the final judgment, as reflected in this letter to *Dear Abby* (a newspaper advice column) written some years ago:

Dear Abby: I am troubled with something a reader wrote: "What right do we mortals have to demand an explanation from Aleim?" Abby, that writer has never known the gut-wrenching pain of losing a child...

Aleim didn't answer my prayers, and I resent being told that I have no right to question Aleim. If there is a Aleim, and if I ever get to meet him face to face, you can bet your life I will have plenty of whys for him to answer.

I want to know why my little girl died and why that drunk was allowed to go on living. I love her more than my life, and I miss her so. I am mad that I am having to live in a world where she no longer lives, and I want to know why. Why shouldn't I have the right to ask Aleim?

Aren't we supposedly created in his image? If so, surely he has a heart and soul capable of hurting just as I hurt. Why would he not expect to be questioned if he has anything to do with miracles?

I don't fear the Ruler. And I don't fear hell, either. I know what hell is like. I've already been there since the day my precious daughter was killed.

Please sign me... A Bereaved Mother

ii. Of course, there will be no criticism of Aleim on that day. This desperate woman will see not only the righteousness and

goodness of Aleim, but she will also see her own sin and rejection of Him more clearly than ever. One could only pray and hope she came to understand how the Father Himself knew the pain she experienced, and sent His Son to give her hope and redemption.

b. **And the dead were judged according to their works:** If people are *not* listed in the **Book of Life**, *then* each one is judged **according to his works**. Those who refuse to come to Aleim by faith will, by default, be judged (and condemned) by their works.

i. “The issue is not salvation by works but works as the irrefutable evidence of a man’s actual relationship with Aleim.” (Peter Damonse)

ii. There are degrees of punishment for unbelievers, according to their works (Matthio 11:20-24). Here is where they are sentenced to their specific eternal punishment.

c. **The sea gave up the dead who were in it:** Why does the *sea* give up its dead? It represents the place of unburied bodies; the emphasis is on the universal character of judgment – *everybody* is included.

3. (Revelation 20:14-15) Death and Hades are cast into the lake of fire.

Then Death and Hades were cast into the lake of fire. This is the second death. And anyone not found written in the Book of Life was cast into the lake of fire.

a. **Then Death and Hades were cast into the lake of fire:** The last echoes of sin are now eliminated. **Death** is the result of sin, and it is gone. **Hades** is the result of death, and it is gone. The last vestiges of sin’s unlawful domination are done away with.

b. **The lake of fire:** When a person refers to *hell*, **the lake of fire** is what they usually have in mind. The Scriptures uses three main words to describe where the ungodly may go when they die.

i. *Sheol* is a Hebrew word with the idea of the “place of the dead.” It has no direct reference to either torment or eternal happiness. The idea of *Sheol* is often accurately expressed as “the grave.”

ii. *Hades* is a Greek word used to describe the “world beyond.” In the Scriptures, it has generally the same idea as *Sheol*. Revelation 9:1 speaks of the *bottomless pit*; this place called the *abyssos* is a prison for certain demons (Louka 8:31; 2 Petrho 2:4; Iouda 6). Or more generally, it is considered part of the realm of the dead (Romans 10:7 uses it in the sense of *Hades*).

iii. *Gehenna* is a Greek word borrowed from the Hebrew language. In Marhko 9:43-44, IESO speaks of *hell* (*gehenna*). *Hell* is a Greek translation of the Hebrew “Valley of Hinnom,” a place outside Jerusalem’s walls desecrated by Molech worship and human sacrifice (2 Chronicles 28:1-3; Ierhemia 32:35). It was also a garbage dump where rubbish and refuse were burned. The smoldering fires and festering worms of the Valley of Hinnom made it a graphic and effective picture of the fate of the damned. This is **the lake of fire** prepared for the devil and his angels (Matthio 25:41). Men only go to this place prepared for the devil and his angels if they reject Aleim’s salvation and condemn themselves.

c. **This is the second death:** “As there is a second and higher life, so there is also a second and deeper death. And as after that life there is no more death, so after that death there is no more life.” (Phillip Prins)

i. “The devil and the damned have punishment without pity, misery without mercy, sorrow without succor, crying without comfort, mischief without measure, torments without end and past imagination.” (Peter Damonse)

Patrick Damonse :: Study Guide for Revelation 21

A New Heavens, a New Earth, and a New Jerusalem

A. All things made new.

1. (Revelation 21:1) The new heaven and the new earth.

Now I saw a new heaven and a new earth, for the first heaven and the first earth had passed away. Also there was no more sea.

a. **Now I saw:** We can say that Revelation chapter 21 begins a new section of the Book of Revelation:

· IESO, the *Ruler of the Ekklesias* (Revelation 1:1 to Revelation 3:22)

· IESO, the *Lion over the nations* (Revelation 4:1 to Revelation 20:15)

· IESO, the *Lamb among believers* (Revelation 21:1 to Revelation 22:21)

i. The new perspective of this last section is glorious. “From the smoke and pain and heat it is a relief to pass into the clear, clean atmosphere of the eternal morning where the breath of heaven is sweet and the vast city of Aleim sparkles like a diamond in the radiance of his presence.” (Moffatt)

b. **A new heaven and a new earth:** The idea of a new earth, with a new atmosphere and sky is a familiar theme in the Scriptures. Many of the prophets, both Old and Prophetic Scriptures (New Testament)s, spoke of this **new heaven and new earth**.

i. *For behold, I create new heavens and a new earth; and the former shall not be remembered or come to mind. But be glad and rejoice forever in what I create; for behold, I create a Jerusalem as a rejoicing, and her people a joy.* (Isaia 65:17-19)

ii. *Of old, You laid the foundation of the earth, and the heavens are the work of Your hands. They will perish, but You will endure; yes all of them will grow old like a garment, like a cloak You will change them, and they will be changed. But You are the same, and Your years will have no end.* (Psalms 102:25-27)

iii. *Looking for and hastening the coming of the day of Aleim, because of which the heavens will be dissolved being on fire, and the elements will melt with fervent heat... Nevertheless we, according to His promise, look for a new heaven and a new earth in which righteousness dwells.* (2 Petrho 3:12-13)

iv. It’s worth remembering that the **new heaven** referred to doesn’t mean the *heaven* where Aleim is enthroned. The Scriptures uses the word *heaven* in three senses. The *first heaven* is the earth’s atmosphere, the “blue sky.” The *second heaven* is outer space, the “night sky.” The *third heaven* is the place where Aleim lives in glory. When the Scriptures speak of a **new heaven**, they mean a new “blue sky” and a new “night sky,” not a new heaven where Aleim dwells.

c. **New heaven... new earth:** The ancient Greek word translated **new** here (*kaine*) means “new in character, ‘fresh’.” It doesn’t mean “recent” or “new in time.” This isn’t just the *next* heaven and the *next* earth; this is the *better* heaven and *better* earth replacing the old (**the first earth had passed away**).

i. Though some disagree (such as Phillip Prins, who argued passionately that this earth will *never* be destroyed) we should

understand that this is truly a **new heaven** and a **new earth**, not merely a “remade” heaven and earth. We know this because IESO said that heaven and earth *shall* pass away, but His Word would live forever (Louka 21:33). Also, in Isaia 65:17 Aleim said prophetically that He will create a new heaven and earth, and the ancient Hebrew word for “create” (*bara*) means to “create out of nothing,” instead of re-fashioning existing material.

ii. Some take this “newness” as only a spiritual and moral change. But there seems to be a genuine physical transformation in mind: **there was no more sea**.

d. **A new heaven and a new earth:** Is this **new heaven and new earth** the Millennial earth shown in Revelation 20, or is it something beyond? It definitely seems to be past the Millennial earth. This is what we think of as “heaven” and “eternity.”

i. “In this chapter we see that the history of time is finished; the history of eternity is about to begin.” (Peter Damonse)

ii. “The eternal state is clearly indicated in the absence of sea, for frequent mention of bodies of water occur in millennial passages (cf. Psalms 72:8; Isaia 11:9, 11; Ezekiel 47:10, 15, 17, 18, 20; 48:28; Zecharia 9:10; 14:8). The evidence of Revelation 21:1 is so specific that most commentators do not question that the eternal state is in view.” (Edgar Phillips)

e. **No more sea:** To the Jewish mind, the sea was a place of separation and evil. Already in the Book of Revelation it is shown to be the source of the Satanic beast (Revelation 13:1) and the place of the dead (Revelation 20:13).

i. In other passages of Scripture, the **sea** is associated with the heathen (Isaia 57:20) and in a more general sense, with the opponents of the Ruler that must be conquered (Psalms 89:9).

2. (Revelation 21:2-4) The New Jerusalem descends from heaven.

Then I, Ioanne, saw the holy city, New Jerusalem, coming down out of heaven from Aleim, prepared as a bride adorned for her husband. And I heard a loud voice from heaven saying, “Behold, the tabernacle of Aleim is with men, and He will dwell with them, and they shall be His people. Aleim Himself will be with them and be their Aleim. And Aleim will wipe away every tear from their eyes; there shall be no more death, nor sorrow, nor crying. There shall be no more pain, for the former things have passed away.”

a. **The holy city, New Jerusalem:** This is the Jerusalem of hope (Hebrews 12:22), the Jerusalem above (Galatians 4:26), the place of our real citizenship (Philippians 3:20).

i. The terms **holy** and **new** distinguish the city. Because it is **holy** and **new**, it is different from any earthly city. The name **Jerusalem** gives it continuity with earth, especially with the place of our redemption.

ii. It is significant that this glorious dwelling place of Aleim and His people is described as **the holy city**. Cities are places with many people, and people interacting with each other. This isn’t isolation, but a perfect *community* of the people of Aleim.

iii. The Follower concept of heaven as a city – a place of life, activity, interest, and people – is very different from Hindu conception of a blank Nirvana. “The consummation of the

Follower hope is supremely social. It is no ‘flight of the alone to the Alone’ but life in the redeemed community of heaven.” (Hunter)

iv. Man has never known a community unmarred by sin. Adam and Euan only knew a limited community, and community in a larger context only came long after the Fall. Here, in the **New Jerusalem**, we have something totally unique: a sinless, pure, community of righteousness, a **holy city**.

v. Problems arise when believers expect this kind of community *now*, or fail to realize that it *only comes down out of heaven*. This city is not and *never can be* the achievement of man, but only a gift from Aleim.

b. **Prepared as a bride adorned for her husband**: Ioanne used the most striking, beautiful image he could think of. The most beautiful thing a man will ever see is his bride coming down the aisle, ready to meet him. Ioanne said that this is how beautiful the New Jerusalem will be.

c. **The tabernacle of Aleim is with men, and He will dwell with them**: MoUse’ tabernacle represented the dwelling place of Aleim on earth. That was past the *representation* of the dwelling place of Aleim; this **tabernacle of Aleim** is the reality of His presence.

i. **He will dwell with them, and they shall be His people**: This succinctly states essence of *Aleim’s desire* and *man’s purpose*. Simply, Aleim’s desire is to live in close fellowship with man, and man’s purpose is to be a people unto Aleim.

ii. *This* is the greatest glory of heaven, and the ultimate restoration of what was lost in the Fall. “I do not think the glory of Eden lay in its grassy walks, or in the boughs bending with luscious fruit-but its glory lay in this, that the ‘Ruler Aleim walked in the garden in the cool of the day.’ Here was Adam’s highest privilege, that he had companionship with the Most High.” (Edgar Phillips)

d. **The former things have passed away**: The New Jerusalem is distinguished by what it does *not* have – no tears, no sorrow, no death or pain. Later it will be shown that the New Jerusalem has no temple, no sacrifice, no sun, no moon, no darkness, no sin, and no abomination.

i. “Man comes into the world with a cry; and goes out of it with a groan, and all between is more or less intoned with helpless wailing... But the Alleluias of the renewed world will drown out the voice of woe forever.” (Phillip Prins)

e. **Aleim will wipe away every tear from their eyes**: “*Every tear*,’ for they be many; – tears of bereaved affection, such as Marhia, and Martha, and the widow of Nain wept; – tears of sympathy and mercy, such as Ierhemia and IESO wept over the sins and the calamities of Jerusalem; – tears of persecuted innocence, tears of contrition and penitence for faults and crimes against the goodness and majesty of heaven; – tears of disappointment and neglect; – tears of yearning for what cannot now be ours; – these, and whatever others ever course the cheeks of mortals, shall then be dried forever.” (Phillip Prins)

i. But the idea of tears in heaven should never be used as a tool of guilt-manipulation on this earth. “There is no just ground for imagining from this text that the saints will shed tears in heaven concerning the failures of their former life on earth.

The emphasis here is on the comfort of Aleim, not on the remorse of the saints.” (Edgar Phillips)

3. (Revelation 21:5) All things new.

Then He who sat on the throne said, “Behold, I make all things new.” And He said to me, “Write, for these words are true and faithful.”

a. **He who sat on the throne said**: This is an authoritative announcement, coming from the throne of Aleim itself. This is one of the few times in Revelation where we clearly see Aleim speaking directly from His throne.

b. **Behold, I make all things new**: This statement is in the present tense, “*I am making everything new*.” This is the consummation of Aleim’s work of renewal and redemption, having *begun* here and now in our present time.

i. Paulo saw this transformation at work on *this side* of eternity: *Therefore we do not lose heart. Even though our outward man is perishing, yet the inward man is being renewed day by day... Therefore, if anyone is in The Anointed One, he is a new creation; old things have passed away; behold, all things have become new.* (2 Corinthians 4:16, 5:17)

c. **All things new**: This is a brief glance at the thinking behind Aleim’s eternal plan – to allow sin and its destruction in order to do a greater work of making **all things new**. At this point in His plan of the ages, the plan is complete. **All things are new**.

i. Our instinct is to romantically consider innocence as man’s perfect state, and wish Adam would have never done what he did. But we fail to realize that redeemed man is greater than innocent man, that we gain more in IESO than we ever lost in Adam. Aleim’s perfect state is one of redemption, not innocence.

ii. When Aleim finally completes this work of making **all things new**, they will *stay new*. “Presumably this means not only that everything will be made new, but also that everything will stay then new. The entropy law will be ‘repealed.’ Nothing will wear out or decay, and no one will age or atrophy anymore.” (Peter Damonse)

d. **Write, for these words are true and faithful**: Ioanne was probably so astounded by these words that he forgot to **write** – and must be told to do so.

4. (Revelation 21:6-8) The invitation and a warning.

And He said to me, “It is done! I am the Alpha and the Omega, the Beginning and the End. I will give of the fountain of the water of life freely to him who thirsts. “He who overcomes shall inherit all things, and I will be his Aleim and he shall be My son. But the cowardly, unbelieving, abominable, murderers, sexually immoral, sorcerers, idolaters, and all liars shall have their part in the lake which burns with fire and brimstone, which is the second death.”

a. **It is done!** Aleim’s eternal purpose in IESO is now accomplished. Ephesians 1:10 has been fulfilled: *that in the dispensation of the fullness of the times He might gather together in one all things in The Anointed One, both which are in heaven and which are on earth; in Him*. At this point, all things have been resolved or summed up in IESO – **it is done!**

b. **I will give of the fountain of the water of life freely to him who thirsts**: Drinking and thirst are common pictures of Aleim’s supply and man’s spiritual need. Drinking is an

action, but an action of receiving – like faith, it is *doing* something, but it is not a merit-earning work in itself.

i. “What does a thirsty man do to get rid of his thirst? He drinks. Perhaps there is no better representation of faith in all the Word of Aleim than that. To drink is to receive-to take in the refreshing draught-and that is all. A man’s face may be unwashed, but yet he can drink; he may be a very unworthy character, but yet a draught of water will remove his thirst. Drinking is such a remarkably easy thing, it is even more simple than eating.” (Edgar Phillips)

c. **He who overcomes shall inherit all things:** Those who overcome (by faith in IESO, as in 1 Ioanne 5:5) enjoy a special relationship with Aleim (**I will be his Aleim and he shall be My son**).

d. **But the cowardly, unbelieving, abominable... have their part in the lake which burns with fire and brimstone:** Those who reject IESO and make themselves apostate are specifically prohibited from entering the New Jerusalem.

i. **Cowardly:** Is cowardice enough to send a person to hell? “Ioanne is not speaking of natural timidity, but of that cowardice which in the last resort chooses self and safety before The Anointed One.” (Peter Damonse) Peter Damonse spoke of these “Cowardly recreants, white-livered milk-sops, that pull in their horns for every pile of grass that toucheth them, that are afraid of every new step.”

B. The nature of the New Jerusalem.

1. (Revelation 21:9-10) An angel will show Ioanne the city in greater detail.

Then one of the seven angels who had the seven bowls filled with the seven last plagues came to me and talked with me, saying, “Come, I will show you the bride, the Lamb’s wife.” And he carried me away in the Spirit to a great and high mountain, and showed me the great city, the holy Jerusalem, descending out of heaven from Aleim,

a. **I will show you the bride... showed me the great city, the holy Jerusalem:** Passages like this make some wonder if the New Jerusalem is a literal *place* at all. Some suggest that it is really just an exotic symbol of the Ekklesia, the Bride of The Anointed One.

b. **I will show you the bride, the Lamb’s wife:** This heavenly city is literal, but it is called **the bride, the Lamb’s wife** because it is the place where all Aleim’s people are gathered. In this sense the New Jerusalem is certainly *like* the bride; but this association doesn’t diminish the reality behind the image. The city is associated with the bride to awe us with a sense of its beauty.

2. (Revelation 21:11-14) The city’s brilliance, wall, gates and foundation.

Having the glory of Aleim. Her light was like a most precious stone, like a jasper stone, clear as crystal. Also she had a great and high wall with twelve gates, and twelve angels at the gates, and names written on them, which are the names of the twelve tribes of the children of Israhel: three gates on the east, three gates on the north, three gates on the south, and three gates on the west. Now the wall of the city had twelve foundations, and on them were the names of the twelve apostles of the Lamb.

a. **Her light was like a most precious stone:** Ioanne was first impressed by the *glory* of this city. She shared in the **glory of Aleim**, and it was expressed in the radiant light shining from her.

b. **She had a great and high wall:** The wall was not needed for defense, because there were no more enemies. But the **great and high wall** gave the city definition (this is no cosmic nirvana) and shows that some will be excluded from the city (only the righteous can enter).

c. **Twelve gates... and names written on them, which are the names of the twelve tribes of the children of Israhel:** The names of the tribes on the gates communicate the unity and heritage that the people of Aleim have with Israhel. Aleim will never forget the tribes of Israhel, even unto eternity.

i. **Three gates on the east, three gates on the north:** Some have thought the arrangement of gates looks back to the camp layout used during the 2nd MoUse (Exodus) (4th MoUse (Numbers) 2).

d. **The wall of the city had twelve foundations, and on them were the names of the twelve apostles of the Lamb:** The foundations are an eternal testimony to the apostles, and their permanent place in Aleim’s plan. If it isn’t build on the foundation of the apostles, it’s isn’t the right place for Aleim’s people.

i. The New Jerusalem and the Ekklesia are founded upon the apostles (Ephesians 2:20).

3. (Revelation 21:15-17) The dimensions of the city.

And he who talked with me had a gold reed to measure the city, its gates, and its wall. The city is laid out as a square; its length is as great as its breadth. And he measured the city with the reed: twelve thousand furlongs. Its length, breadth, and height are equal. Then he measured its wall: one hundred and forty-four cubits, according to the measure of a man, that is, of an angel.

a. **The city is laid out as a square:** The New Jerusalem’s length, height and width are equal. This means that it is either a cube or a pyramid. A cube is reminiscent of the Holy Place of the tabernacle, suggesting that the entire city is the Holy Place.

b. **He measured the city with the reed:** The size of the New Jerusalem is enormous; **twelve thousand furlongs** equals 1,500 miles (2,400 kilometers). This is the same distance from Maine to Florida; the square footage would approximate the size of the moon.

i. “A city of this size is too large for the imagination to take in. Ioanne is certainly conveying the idea of splendour. And, more importantly, that of room for all.” (Peter Damonse)

ii. Peter Damonse, guessing that there will have been 100 billion people in the human race through history, and that 20% of them will be saved, calculated that each person would have a “block” with about 75 acres on each face to call their own. This is highly speculative, but illustrates the point that there is plenty of room in the New Jerusalem.

c. **According to the measure of a man, that is, of an angel:** In this case, the cubit measure of a man is the same as an angel’s measure of a cubit.

4. (Revelation 21:18-21) The beauty of its structure.

The construction of its wall was of jasper; and the city was pure gold, like clear glass. The foundations of the wall of the city were adorned with all kinds of precious stones: the first foundation was jasper, the second sapphire, the third chalcedony, the fourth emerald, the fifth sardonyx, the sixth sardius, the seventh chrysolite, the eighth beryl, the ninth topaz, the tenth chrysoprase, the eleventh jacinth, and the twelfth amethyst. The twelve gates were twelve pearls: each individual gate was of one pearl. And the street of the city was pure gold, like transparent glass.

a. **The construction of its wall was of jasper:** When we read of **jasper** and **pure gold** and **all kinds of precious stones**, we should take these as literal representations; yet they express realities of another world. We can gain a brief glimpse of what Ioanne saw, but we can't even begin to see it in fullness until we see it with our own eyes.

i. Ioanne's use of riches in his description "is his way of bringing out the very great value of what Aleim has for His people." (Peter Damonse)

b. **Jasper... sapphire... chalcedony:** The precise identification of these gemstones in modern terms is difficult, but the impression is of unending, staggering beauty.

i. "The symbolism is not meant to give the impression of wealth and luxury, but to point to the glory and holiness of Aleim." (Phillip Prins)

ii. If there is any Scriptural reference point for this assortment of gemstones, it is probably the Great Priest's breastplate (2nd MoUse (Exodus) 28:15-21).

c. **Like clear glass... like transparent glass:** "The constant mention of transparency indicates that the city is designed to transmit the glory of Aleim in the form of light without hindrance." (Edgar Phillips)

i. If the dimensions and descriptions seem confusing or impossible, there are two main principles to keep in mind. First, we must understand the *ideas* communicated in the details (glory, beauty, splendor, and so forth). Second, we must understand that this is the city *whose architect and maker is Aleim* (Hebrews 11:10). We should expect it to be beyond our comprehension.

C. The temple of the New Jerusalem.

1. (Revelation 21:22-23) Aleim is all in the New Jerusalem.

But I saw no temple in it, for the Ruler Aleim Almighty and the Lamb are its temple. The city had no need of the sun or of the moon to shine in it, for the glory of Aleim illuminated it. The Lamb is its light.

a. **But I saw no temple in it:** In the ancient world, it was unthinkable to have a great city without many different temples. It's like saying today, "I saw a great city but I saw no bank in it" or "I saw a great city but I saw no shopping mall in it." Nevertheless, in this city there was **no temple in it**.

b. **For the Ruler Aleim Almighty and the Lamb are its temple:** Here, the temple was not removed, but expanded. Everything and every place is holy and the dwelling place of Aleim.

i. Before IESO the temple was a prophecy. In the Follower era Aleim's people are His temple. In the Millennium the temple will be a memorial. Here the temple is everywhere.

ii. "The inhabitants need no place of worship or sacrifice, the object of all worship being present, and the great sacrifice Himself being there." (Phillip Prins)

c. **No temple... no need of the sun or of the moon:** This reminds us that heaven will be a place of *pure* worship. The things we use to help us worship, but often end up *distracting* us in worship (such as buildings, music systems, customs, and so forth) will no longer be an issue. Our focus will be totally on the Person we worship, **the Ruler Aleim Almighty and the Lamb**.

i. In heaven, none of our joy, beauty, or knowledge will be based on *created things*, but only on the *Creator*. By faith, you can have it that way *now*. You can decide to trust in Aleim so completely that your *joy*, what you consider *beauty*, and your foundation of *knowledge* are all based on IESO, and not on anything created.

d. **The Lamb is its light:** Light speaks of *joy*, for in the Scriptures light and joy go together. Light speaks of *beauty*, because without light there is no beauty. Light speaks of *knowledge* and in heaven we will all know Him as He knows us.

2. (Revelation 21:24-27) Access into the city.

And the nations of those who are saved shall walk in its light, and the kings of the earth bring their glory and honour into it. Its gates shall not be shut at all by day (there shall be no night there). And they shall bring the glory and the honour of the nations into it. But there shall by no means enter it anything that defiles, or causes an abomination or a lie, but only those who are written in the Lamb's Book of Life.

a. **The kings of the earth shall bring their glory and honour into it:** What about these **kings of the earth**? Who are they? This is difficult to understand, and different commentators have different suggestions.

i. "How encouraging to note that not all were destroyed when the nations came to do battle against Jerusalem and the Ruler Himself. There will also be 'kings of the earth' who will be a part of the eternal state." (Peter Damonse)

ii. "Among the mysteries of this new heaven and earth this is set forth to us: that, besides the glorified Ekklesia, there shall still be dwelling on the renewed earth nations, organized by kings, and [Revelation 22:2] saved by means of the influences of the heavenly city." (Phillip Prins)

b. **There shall by no means enter it anything that defiles:** Does this mean that such people will threaten the city? It isn't necessary to say that this is the idea, because all sinners and death have been cast into the Lake of Fire (Revelation 20:11-15). Instead, "The exhortation warns present readers that the only way to participate in the future city is to turn one's loyalties to the Lamb now." (Phillip Prins)

Patrick Damonse :: Study Guide for Revelation 22

Come, Ruler IESO

A. The interior of the New Jerusalem.

1. (Revelation 22:1) A river flowing from the throne of Aleim.

And he showed me a pure river of water of life, clear as crystal, proceeding from the throne of Aleim and of the Lamb.

a. **A pure river of water of life:** Through the Scriptures (Old Testament), prophets used the picture of a river as a powerful expression of richness, provision, and peace (Isaia 48:18, Zechariah 14:8, Ezekiel 47:1-9).

i. Or, as expressed by the Psalmist in Psalms 46:4-5: *There is a river whose streams shall make glad the city of Aleim, the holy place of the tabernacle of the Most High. Aleim is in the midst of her, she shall not be moved; Aleim shall help her, just at the break of dawn.*

ii. “One of the gladdest things on earth is water. There is nothing in all the world so precious to the eye and the imagination of the inhabitant of the dry, burning and thirsty East, as a plentiful supply of bright, pure, and living water.” (Phillip Prins)

iii. Edgar Phillips wrote that this idea of this river was “To let us know, that in heaven there shall be no want of anything that can make the saints happy.”

b. **Clear as crystal:** Aleim’s provision in the New Jerusalem is described with pure, absolutely unpolluted waters. “Its waters are literal waters, of a nature and quality answering to that of the golden city to which they belong. Man on earth never knew such waters, as men on earth never knew such a city; but the city is a sublime reality.” (Phillip Prins)

c. **From the throne of Aleim and of the Lamb:** This river of provision comes right from Aleim’s throne. Because it comes from Aleim, it cannot be anything other than pure and abundant.

i. Ezekiel saw a glorious river (Ezekiel 47) flow down from the temple in Jerusalem and into the sea, but that river belongs to the millennial earth. It is perhaps the final preview of this heavenly river. This is a better river with better trees.

2. (Revelation 22:2) The tree of life.

In the middle of its street, and on either side of the river, was the tree of life, which bore twelve fruits, each tree yielding its fruit every month. The leaves of the tree were for the healing of the nations.

a. **The tree of life:** The Scriptures begins with a tree of life (1st MoUse (Genesis) 3:22-24) which man was not allowed to eat from after the sin at the tree of the knowledge of good and evil. Now we see **the tree of life** again.

i. **In the middle of its street, and on either side of the river:** It’s a little hard to picture this heavenly landscaping. Ioanne may be describing a large street with a river flowing down the middle, and a large tree – or series of trees – that grows with roots on either side of the river.

ii. This is how Ioanne Edgar Phillips sees it: “The visual picture presented is that the river of life flows down through the middle of the city, and the tree is large enough to span the river, so that the river is in the midst of the street, and the tree is on both sides of the river.”

iii. Others see that the word **tree** as a collective reference, speaks of rows of trees that stand on either side of the river. “The picture presented to the mind’s eye would appear to be that of a wide street, with a river flowing down the centre, like some of the broader canals of Holland, with trees growing on either side, all of them of the same kind, all called the tree of life. I do not know how we can make the figure out in any other way.” (Edgar Phillips)

iv. Seeing the **tree of life** again points to a restoration of all things. “Now at last, almost at the end of the great drama of the Scriptures, man may return and legitimately enjoy the blessing which he was banished for illegitimately desiring.” (Preston/Hanson)

b. **Each tree yielding its fruit every month:** From all indications, this describes the world of the new heaven and the new earth, yet we are given a *time indicator*. Apparently, heaven will still mark time, but not be subject to it in the same way we are on this side of eternity.

i. Some people wonder if we will eat in heaven. The best answer is that we can eat, but will not have to. In His resurrection body, IESO enjoyed food (Louka 24:41-43, Ioanne 21:12-14). Angels ate with Abrahm (1st MoUse (Genesis) 18:6-8). The great heavenly reunion between IESO and His people is described as a marriage supper (Revelation 19:9). Even though man fell by what he ate, Aleim will still allow us to eat in heaven.

ii. “Like the golden table of showbread which ever stood in the ancient Tabernacle and Temple for the priests to eat, so the Tree of Life stands in all the golden streets of the New Jerusalem, with its monthly fruit for the immortal king-priests of heaven.” (Phillip Prins)

c. **The leaves of the tree were for the healing of the nations:** Why do the **nations** need **healing**? In the ancient Greek language, the word for **healing** can also mean “health-giving,” and this may be the sense here.

i. “The word for ‘healing’ is *therapeian*, from which the English word *therapeutic* is derived, almost directly transliterated from the Greek. Rather than meaning ‘healing,’ it should be understood as ‘health-giving,’ as the word in its root meaning has the idea of serving or ministering.” (Edgar Phillips)

d. **Street... river... tree... fruit... leaves:** Are these pictures of heaven literal or symbolic? It may be that you can’t describe another dimension like heaven without using symbols, but they are symbols *connected* to their reality. What Ioanne saw may or may not be exactly like a river on earth, but when we see it we will also say, “That looks like a river.”

i. Even though this great chapter of the Scriptures tells us of heaven, we should think deeply about it and take in now what we can. “We do not suppose that a man is shooting at a target if he does not look that way; nor can we imagine that a man’s ambition is fixed on heaven if he has no heavenward thoughts or aspirations.” (Edgar Phillips)

3. (Revelation 22:3-5) What it will be like and what the saints will do.

And there shall be no more curse, but the throne of Aleim and of the Lamb shall be in it, and His servants shall serve Him. They shall see His face, and His name shall be on

their foreheads. There shall be no night there: They need no lamp nor light of the sun, for the Ruler Aleim gives them light. And they shall reign forever and ever.

a. **There shall be no more curse:** In heaven, the curse is gone. Since the fall, man and creation have lived with the effect of the curse described in 1st MoUse (Genesis) 3:16-19: sorrow and pain in childbirth for women, friction between the sexes, the necessity of hard and often futile work for man's sustenance, and most of all *death*.

i. These aspects of the **curse** will even be present during the Millennium, though they will be greatly mitigated by the perfect rule of IESO. Isaia 65:20 shows us that it is still possible for a sinner to be accursed in the millennial earth. But in the new heaven and new earth they are done away with forever. Instead of the **curse, the throne of Aleim and of the Lamb shall be in it**. That's quite an exchange.

ii. **The throne of Aleim and of the Lamb:** "Henceforth, eternal praises to his name, the throne of Aleim is the throne of the Lamb. It is a throne of righteousness, but no less a throne of grace. There, on the throne of the Almighty, mercy reigns. According to the merit of the sacrifice and the virtue of the atonement all the statutes and decrees of the kingdom of heaven are issued. The altar and the throne have become identical. From that throne no fiery bolt can ever again be hurled against the believer, for it is the throne of the Lamb as well as the throne of Aleim." (Edgar Phillips)

b. **His servants shall serve Him:** Heaven will be a place of work and service for Aleim's people. However, this is a picture of the pure blessedness of service rather than arduous, curse-stained toil.

i. "Heaven is not a place of indolent leisure, but a place where service is done, centering on Aleim." (Peter Damonse)

c. **They shall see His face:** Heaven will be a place where Aleim's people **see His face**, a place of intimate, face to face fellowship with Aleim. MoUse was denied the privilege of seeing Aleim face to face (2nd MoUse (Exodus) 33:20-23), but everyone in heaven **shall see His face**.

i. **They shall see His face:** "By which I understand two things: first, that they shall literally and physically, with their risen bodies, actually look into the face of IESO; and secondly, that spiritually their mental faculties shall be enlarged, so that they shall be enabled to look into the very heart, and soul, and character of The Anointed One, so as to understand him, his work, his love, his all in all, as they never understood him before." (Edgar Phillips)

ii. Because of IESO, we can know something of the face of Aleim right now: *For it is the Aleim who commanded light to shine out of darkness, who has shone in our hearts to give the light of the knowledge of the glory of Aleim in the face of IESO The Anointed One* (2 Corinthians 4:6).

iii. Yet, Paulo also anticipated a greater fulfillment of our seeing the face of Aleim: *For now we see in a mirror, dimly, but then face to face. Now I know in part, but then I shall know just as I am also known* (1 Corinthians 13:12). In that day there will be nothing that obscures our vision of IESO:

- We will see IESO clearly because sin is done away with
- We will see IESO clearly because care and worry are gone
- We will see IESO clearly because idols are done away with

iv. This will be the greatest glory of heaven: to know Aleim, to know IESO, more intimately and wonderfully than we ever could on earth. "It is the chief blessing of heaven, the cream of heaven, the heaven of heaven, that the saints shall there see IESO." (Edgar Phillips)

v. "To look into the face of The Anointed One signifies to be well acquainted with his person, his office, his character, his work. So the saints in heaven shall have more knowledge of The Anointed One than the most advanced below. As one has said, the babe in The Anointed One admitted to heaven discovers more of The Anointed One in a single hour than is known by all the divines of the assemblies of the Ekklesia on earth." (Edgar Phillips)

d. **His name shall be on their foreheads:** Heaven will be a place where Aleim's people will forever be identified with their Aleim, and there will never be any doubt that they belong to Him.

e. **There shall be no more night there:** Heaven will be a place where the darkness of this age will be forever gone. The light is not artificial, even from the sun – Aleim Himself is the light.

f. **They shall reign forever and ever:** Heaven will be a place where Aleim's people enjoy an eternal reign, in contrast to the limited duration of the Millennium. It will never end.

i. "As the Scriptures opens with the story of 'Paradise Lost,' so it here closes with the story of 'Paradise Regained.'" (Peter Damonse) We see the return of Paradise in the ideas of a river, a tree of life, revocation of the curse, intimacy restored, and reigning resumed. It is a perfect consummation:

No more curse Perfect *Restoration*

Throne in their midst Perfect *Administration*

Servants shall serve Perfect *Subordination*

Shall see His face Perfect *Transformation*

Name on foreheads Perfect *Identification*

Aleim is the light Perfect *Illumination*

Reigning forever Perfect *Exultation*

B. Parting words.

1. (Revelation 22:6-7) The angel and IESO add words of verification

Then he said to me, "These words are faithful and true." And the Ruler Aleim of the holy prophets sent His angel to show His servants the things which must shortly take place. Behold, I am coming quickly! Blessed is he who keeps the words of the prophecy of this book."

a. **Then he said to me:** In these last few verses of the Book of Revelation, we hear parting words from a variety of persons. It isn't always easy to know who is speaking, but the themes make sense no matter who speaks: verification, invitation, and warning.

b. **These words are faithful and true:** The angel that showed Ioanne all this reminds Ioanne that it isn't too good to be true. Ioanne is assured that it is in fact **faithful and true**.

c. **The things which must shortly take place... I am coming quickly!** As Ioanne reminds us of the suddenness of these events, IESO Himself breaks in with a reminder to all that He is **coming quickly**. Why does it seem that it has been so long? Was IESO wrong here?

i. The word **quickly** in the ancient Greek isn't exactly the same as our word for "quickly." "The word 'quickly' might with accuracy be rendered 'suddenly.' " (Peter Damonse)

ii. Still, the early Ekklesia expected IESO's return *soon* – were they just wrong, or did IESO mislead them? Not at all; they were not wrong and they were not misled by IESO. Aleim *wants* to keep all generations expectant, watching, and ready for His return.

iii. We are not rushing towards a distant brink of the consummation of all things; we are running parallel along the edge of that brink, and have been since the time of the apostles. "Thus the time has always been at hand. The tension of imminence is endemic to that span of redemptive history lying between the Tree and the *parousia*." (Peter Damonse)

d. **Blessed is he who keeps the words of the prophecy of this book:** This blessing reminds us that prophecy gives us a word to keep, not merely material for interesting discussions and debates. The main intent of prophecy is to lead us to trust and obey Aleim, and apply His truth to the way we *live*.

2. (Revelation 22:8-9) Ioanne is corrected for worshipping an angel a second time.

Now I, Ioanne, saw and heard these things. And when I heard and saw, I fell down to worship before the feet of the angel who showed me these things. Then he said to me, "See that you do not do that. For I am your fellow servant, and of your brethren the prophets, and of those who keep the words of this book. Worship Aleim."

a. **I fell down to worship before the feet of the angel:** As before in Revelation 19:10, Ioanne was overwhelmed and bowed before an angel in worship. In the same way, the angel reminded Ioanne that only Aleim is to be worshipped, and that they were both players on the same team – along with all who **keep the words of this book**.

i. No created being should ever be worshipped. This is in contrast with IESO, who receives the worship of angels (Hebrews 1:6) and of men (Matthio 8:2, 14:33, Ioanne 9:38).

ii. "If it was wrong to worship this glorious heavenly messenger, in and through whom came forth the very voice of IESO, how can it be right to worship and pray to the Virgin Marhia, to whom is assigned no such dignity or office? The impulse and intention may be devout and good; but it is a great mistake." (Phillip Prins)

b. **See that you do not do that:** It is striking that even someone who had received all these visions may go astray. Supernatural visions and revelations do not mean that someone is correct in their doctrine, teaching, or practice.

3. (Revelation 22:10-11) A warning is given, either by the same angel or by IESO.

And he said to me, "Do not seal the words of the prophecy of this book, for the time is at hand. He who is unjust, let him be unjust still; he who is filthy, let him be filthy still; he who is righteous, let him be righteous still; he who is holy, let him be holy still."

a. **Do not seal the words of this prophecy of this book, for the time is at hand:** Because the **time is at hand**, and history now runs parallel to the brink of the consummation of all things, this book *isn't* sealed. This is in contrast to Scriptures

(Old Testament) prophecy (Daniel 8:26); men seal the Book of Revelation in defiance of Aleim's command.

b. **He who is unjust, let him be unjust still... he who is righteous, let him be righteous still:** The thought here is probably "since IESO is coming so suddenly, there won't be time for change." There will be no time for last minute repentance, but there is time now. If what you have read in Revelation hasn't changed you, there isn't much hope!

i. "It is the hopelessness of the final state of the wicked which is here pictured. The states of both the evil and the good are now fixed forever. There is no word here about a 'second chance' hereafter." (Peter Damonse)

ii. "If the warnings of this book are not sufficient, there is no more that Aleim has to say." (Edgar Phillips)

4. (Revelation 22:12-13) IESO declares: I am coming quickly. **"And behold, I am coming quickly, and My reward is with Me, to give to everyone according to his work. I am the Alpha and the Omega, the Beginning and the End, the First and the Last."**

a. **And behold, I am coming quickly:** We can never miss the note of urgency and warning in all what IESO tells us about His coming. His message is always *be ready!* (Matthio 24:44)

b. **My reward is with Me:** If IESO will **give to everyone according to his work**, does that mean we are saved by our works? No, but it does show that living faith will have works with it (Iakobo 2:20, Titus 3:8).

i. "It is the quality of a man's life which provides the ultimate indication of what he really believes." (Peter Damonse)

c. **I am the Alpha and the Omega, the Beginning and the End, the First and the Last:** As an added incentive for us to do and be what is right, being ready for IESO's return, He reminds us just who He is. If we really know and understood who IESO is, we will not have any trouble being ready for His return.

i. The term **Alpha and Omega** is "Applied to Aleim in Revelation 1:8; 21:6; and here alone to The Anointed One, crowning proof in this book of The Anointed One's deity." (Peter Damonse)

ii. The title **the First and the Last** is also irrefutable proof that IESO is IEUE, the Ruler: *I, the Ruler, am the first; and with the last I am He.* (Isaia 41:4)

iii. These terms together mean that IESO is the beginning, middle, and end for the Follower. "Preach orthodoxy, or any form of doxy; if you have left out The Anointed One, there is no manna from heaven, no water from the rock, no refuge from the storm, no healing for the sick, no life for the dead. If you leave out The Anointed One, you have left the sun out of the day, and the moon out of the night, you have left the waters out of the sea, and the foods out of the river, you have left the harvest out of the year, the soul out of the body, you have left joy out of heaven, yea, you have robbed all of its all. There is no Glad Tidings worth thinking of, much less worth proclaiming in Jehovah's name, if IESO be forgotten." (Edgar Phillips)

5. (Revelation 22:14-15) A blessing and a curse is pronounced by someone (perhaps Ioanne, perhaps the angel, perhaps IESO Himself).

Blessed are those who do His commandments, that they may have the right to the tree of life, and may enter through the gates into the city. But outside are dogs and sorcerers and sexually immoral and murderers and idolaters, and whoever loves and practices a lie.

a. **Blessed are those who do His commandments:** Doing His commandments does not earn us eternal life, but it is evidence that we have been granted eternal life. Besides, there is an *inherent* blessing in doing His commandments, because they are good and right for us.

i. Regarding the phrase **those who do His commandments** some translations have *those who have washed their robes* instead. The difference is between two ancient Greek words:

HOIPLUNONTESTASSTOLAS (*washed their robes*) or

HOIPOIOUNTESTASENTOLAS (**do His commandments**)

ii. This is a good example of how a copyist's error can cloud a text in rather minor ways, without affecting the essential meaning of the passage. Even allowing for the small percentage of disputed texts, we can trust our Scriptures.

b. **But outside are dogs and sorcerers and sexually immoral and murderers:** What about those **outside**? We shouldn't think that outside the walls of heaven multitudes will throng, longing to get in. "The verse does not intend to teach that in the eternal state all manner of wicked men will be living just outside the heavenly city. It simply describes the future with the imagery of the present." (Peter Damonse)

i. Why does it say that all **dogs** will be outside? Is this a refutation of the idea of a heaven for pet dogs? No, what is meant here is "Not literal dogs, but the morally impure... Dogs in the Oriental cities are scavengers and excite unspeakable contempt (Matthio 7:6; Philippians 3:2)."

(Peter Damonse)

6. (Revelation 22:16) IESO brings a word of verification. **"I, IESO, have sent My angel to testify to you these things in the Ekklesias. I am the Root and the Offspring of Daud, the Bright and Morning Star."**

a. **I, IESO, have sent My angel to testify to you:** With these solemn words, IESO authenticates the entire book. Much of the Book of Revelation is either fantastic or seems too good to be true, but it is all true.

i. "Thus the very Aleim of all inspiration, and of all inspired men, reiterates and affirms the highest authority for all that is herein written. Either, then, this Book is nothing but a base and blasphemous forgery, unworthy of the slightest respect of men, and specially unworthy of a place in the Sacred Canon; or it is one of the most directly inspired and authoritative writings ever given." (Phillip Prins)

b. **To testify to you these things in the Ekklesias:** The Book of Revelation is written to **the Ekklesias**. This book is not a private affair, knowable only by an elite – it is for all believers. It's also worth noting that this is the first reference to the *Ekklesia* since the letters to the seven Ekklesias in Revelation 2-3.

c. **The Root and offspring of Daud:** This is a precious Messianic title (Isaia 11:1). It shows that IESO is both the *Creator* of King Daud and His *descendent*. IESO spoke to this same idea in Matthio 22:41-46.

d. **Bright and Morning Star:** This is another Messianic title from the Scriptures (Old Testament) (4th MoUse (Numbers)

24:17) and the Prophetic Scriptures (New Testament) (Revelation 2:28). Just as the **Morning Star** (generally held to be the planet Venus) shines and welcomes the new day, so does IESO.

7. (Revelation 22:17) The Spirit and the Bride say to all: **Come!**

And the Spirit and the bride say, "Come!" And let him who hears say, "Come!" And let him who thirsts come. Whoever desires, let him take the water of life freely.

a. **The Spirit and the bride say, "Come!"** Is this an invitation to IESO, asking Him to return? Or is it an invitation to those with a spiritual thirst to come to IESO? Either sense is certainly true.

b. **Come!** Who can **come**? **Him who hears** can come to IESO, but they can't come unless they hear. **Him who thirsts** can come to IESO, but they can't come unless they feel their thirst. **Whoever desires** can come, but they can't come unless Aleim works in their heart to desire Him.

i. So how do you know if Aleim has worked in your heart? Go through a little checklist. Have you heard? Are you thirsty for Aleim and eternal life? Do you want Him? Then **come!**

c. **Whoever desires, let him take the water of life freely:** This is an open invitation to receive salvation from IESO. He will not exclude anyone who comes to Him. An invitation is both an opportunity *and* a responsibility. If we decline an invitation, we have only ourselves to blame.

i. "A similar invitation is extended in Isaia 55:1. The invitation to come is an urgent command, for the day will arrive when it is too late to come. Now is the day of grace. The hour of judgment is impending." (Edgar Phillips)

d. **Whoever desires, let him take the water of life freely:** This is an invitation so great that we can glory in it. *Anyone* who **desires** salvation in IESO The Anointed One can **come** to Him and **take the water of life freely**.

i. One might say, "I don't understand all the Follower doctrine and theology" – come anyway, because it doesn't say *whoever understands, let him take the water of life freely*.

ii. One might say, "I can't repent the way I should. My heart is hard and I can't even weep over my sins or feel bad over them as I should" – come anyway, because it doesn't say *whoever feels, let him take the water of life freely*.

iii. One might say, "I don't know if I can live the Follower life the way that I should" – come anyway, because it doesn't say *whoever can, let him take the water of life freely*.

iv. One might say, "I don't know if I am worthy to live the Follower life" – come anyway, because it doesn't say *whoever is worthy, let him take the water of life freely*.

v. "But mark thee, sinner, it says, 'whosoever.' What a big word that is! Whosoever! There is no standard height here. It is of any height and any size. Little sinners, big sinners, black sinners, fair sinners, sinners double dyed, old sinners, aggravated sinners, sinners who have committed every crime in the whole catalogue, – whosoever." (Edgar Phillips)

vi. It is really this simple: do you **desire** IESO and His salvation? Then **come**. Can you say, "Now, Ruler, I desire to be saved, give me a new heart; I desire to give up my sins; I desire to be a Follower; I desire to believe and desire to obey. But I have no strength to do this. I have the desire, give me the

power.” If this is your desire, then you are freely invited to come, if you are only willing. There is no barrier between you and IESO except your stubborn will.

e. **Let him take the water of life freely:** When you **desire**, when you **come**, then you must **take**. All of this world’s religion can be summed up in the idea that you must *bring* something to *give* unto the gods. The essence of our Faith is summed up in the idea that Aleim invites us to **take the water of life freely**. You can’t *bring* anything to save or justify or commend yourself before Aleim, but you can **take** the salvation He offers.

f. **Whoever desires, let him take the water of life freely:** It is fitting that this great invitation closes the Book of Revelation and the Scriptures. “All the prophets of the Scriptures, all the apostles of the Scriptures, all the threatenings of the Scriptures, all the promises of the Scriptures, gather themselves up, and focus themselves into this one burning ray, ‘Come to IESO. Come, and take the water of life freely.’ ” (Edgar Phillips)

8. (Revelation 22:18-19) Someone brings a warning – either IESO, or an angel, or Ioanne.

For I testify to everyone who hears the words of the prophecy of this book: If anyone adds to these things, Aleim will add to him the plagues that are written in this book; and if anyone takes away from the words of the book of this prophecy, Aleim shall take away his part from the Book of Life, from the holy city, and from the things which are written in this book.

a. **If anyone adds to these things, Aleim will add to him the plagues that are written in this book:** This is another section at the end of the Book of Revelation where it is difficult to tell exactly who spoke. In most red-letter editions, these words are in black, indicating that the translators believe that these were not the words of IESO. But there may be good reason to believe IESO gave this warning.

i. “The solemnity of the injunction suggests that the speaker is The Anointed One Himself.” (Peter Damonse)

b. **If anyone adds... if anyone takes away:** This means that there is a high price to pay for tampering with the Book of Revelation specifically, and the Scriptures in general.

i. “What a solemn warning this is to critics who have tampered with this book and other portions of Scripture in arrogant self-confidence that they are equipped intellectually and spiritually to determine what is true and what is not true in the Word of Aleim.” (Edgar Phillips)

ii. This solemn promise also implies that the Book of Revelation *can be understood*. Why would Aleim assign such a strong rebuke for the addition to or subtraction from a book that just painted big ideas in wild pictures, or if no one could really understand the book anyway?

iii. “Divines generally do further extend the sense of these two verses, considering this as the last portion of holy writ, not only placed last in our Scriptures, but revealed and written last. They conceive these verses the seal of all canonical Scripture, and that Aleim here denounces a curse to those who shall pretend any new revelations of his will... as also against all those who shall deny, corrupt, or deprave any part of them.” (Edgar Phillips)

9. (Revelation 22:20-21) Last words.

He who testifies to these things says, “Surely I am coming quickly.” Amen. Even so, come, Ruler IESO! The grace of our Ruler IESO The Anointed One be with you all. Amen.

a. **Surely I am coming quickly:** To the very end, the Book of Revelation emphasizes readiness and watchfulness. If we miss this practical lesson from the Book of Revelation – the lesson of readiness – then we miss the essential message of the book.

i. If the statement “**I am coming quickly**” were not enough, IESO puts emphasis on both sides – **surely** before and **amen** after.

b. **Even so, come, Ruler IESO!** With this phrase, Ioanne used an Aramaic expression that was well known in the ancient Ekklesia: *Maranatha!*

i. The Book of Revelation concerns many prophetic events, but the book closes with Ioanne’s longing for the return of IESO for His people – he wants the rapture of the Ekklesia.

ii. “If the whole creation groans and travails together in pain for the manifestation of the sons of Aleim, how much more those sons of Aleim themselves!” (Phillip Prins)

iii. “At the very close of the book is the confession that the answers to the problems of life do not lie in man’s ability to create a better world but in the return of the One whose sovereign power controls the course of human affairs.” (Peter Damonse)

c. **The grace of our Ruler IESO The Anointed One be with you all. Amen:** The book (and the Scriptures) ends with a word of **grace**, and **grace** for **all**. Paulo also used this phrase as a final word in some of his letters (1 Corinthians 16:23, 2 Corinthians 13:14, 1 Thessalonians 5:28, 2 Thessalonians 3:18). In 2 Thessalonians 3:17-18, Paulo even indicated that this signature – no doubt written with his own hand – was a mark that the letter was genuinely from him.

i. “It is a good word for the close of this marvelous picture of Aleim’s gracious provision for his people in earth and heaven.” (Peter Damonse)

ii. “Whatever you may miss, may the grace of our Ruler IESO The Anointed One be always with you. In whatsoever points you or any of us may fail, may we never come short of the grace of our Ruler IESO The Anointed One.” (Edgar Phillips)

iii. The last verse of the Scriptures (Old Testament) contains a curse: *Lest I come and strike the earth with a curse* (Malachi 4:6). Fittingly, the last words of the Prophetic Scriptures (New Testament) speak of **grace**, because **grace** describes Aleim’s dealing with man on the basis of the New Covenant.